THE

ANTI-JACOBIN

Review and Magazine;

&c. &c. &c.

For OCTOBER, 1802.

Verborum perinde ac rerum minuta inveſtigatio Criticorum eſt; facit ad hoc non magis ſubtile judicium, quam honeſta mens, et æqua, quantum in homine eſt, oppugnantium opinio.

ORIGINAL CRITICISM.

A Journey from Edinburgh through Parts of North Britain; containing Remarks on Scottiſh Landſcape; and Obſervations on Rural Economy, Natural Hiſtory, Manufactures, Trade, and Commerce; interſperſed with Anecdotes, traditional, literary, and hiſtorical; together with biographical Sketches, relating chiefly to civil and eccleſiaſtical Affairs, from the twelfth century down to the preſent time. Embelliſhed with 44 Engravings, from Drawings made on the ſpot, of the Lake, River, and Mountain Scenery of Scotland. By Alexander Campbell. 2 Vols. 4to. 4l. 4s. Longman and Rees. 1802.

THE object of this publication is ſketched in the Preface.

"It appeared (ſays the author) to me, notwithſtanding the numerous writers that of late have directed their attention to the examination of the antiquities, natural hiſtory, peculiar cuſtoms and manners of the northern ſection of our iſland, that many things had eſcaped their diligence of reſearch, which a native intimately acquainted with the claſſic ground and hiſtorical incidents thereto belonging, as well as with many traditionary particulars about to ſink into that oblivion from which they are now ſnatched, might have it in his power to examine more at leiſure than any ſtranger, how accurate ſoever, traverſing haſtily the various diſtricts deſcribed in the following journey: in collecting materials for which, I have ſpared neither time nor labour; and toward a proper ſelection and arrangement of what I deemed moſt intereſting and valuable, I have done all in my power."

The ſubject of this production is the central provinces of Scotland, comprehending the counties of Edinburgh, Linlithgow, Sterling, Perth, Angus, Fife, Kinroſs and Clackman, containing a very great variety of ſcenery which includes almoſt every characteriſtic of Scottiſh climate, ſoil, productions, external aſpect, and inhabitants. Departing from Edinburgh, and taking the road to Stirling, our traveller's attention is firſt arreſted by the majeſtic grandeur of Edinburgh caſtle, and the contiguous objects.

" On turning round (he ſays) in order to view the proſpect whence we have proceeded in reverſe, the caſtle is the leading object in the foreground. Before the mound, whoſe heavy and formal appearance diſtorts the picture, was raiſed, the north bridge conſtituted an intereſting feature in the landſcape before us. The ſimilitude it bore to a Roman aqueduct was ſtriking, and had a fine effect: the dome of the Regiſter office too; the tower like appearance of the tomb of Hume, our hiſtorian; the ancient aſpect of the College church; the heights of Calton, Saliſbury Craigs, and Arthur's ſeat, together with the lofty maſſes of the old town, irregular, and but dimly diſcerned through the ſmoke on the right; and on the left, the clean and elegant new town, lengthening and ſpreading; and more than all, St. Cuthbert's church, over which impending, gloomy and wild, ſeated on its dark cliffy ſteep, the Caſtle frowns, adding ſolemn dignity to this uncommon ſcene."

As he proceeds opportunities offer of mingling literary anecdote with topographical remark. A ſhort account of the celebrated Napier, the inventor of logarithms, who poſſeſſed a ſeat near the road, is followed by a juſt tribute of honour to living worth in the perſon of the venerable Ferguſſon. As he advances the proſpects become checkered, the richness of the Lothians immediately under the eye is enhanced by the diſtant contraſt of rude grandeur. The impreſſions of both, the author at once ſuſceptible and intelligent, does not fail to communicate in adequate deſcription.

" Lothian on the ſouth is bounded by the Pentland hills, whoſe verdure appears deepened into ruſſet and purple, ſoftened by gradations into various tints of azure; till, in the diſtance, remote objects vaniſh in aerial perſpective, or melt into the ſky, where clouds, ever varying, enrich and harmonize the whole. Turning now to the right, the diſtant proſpect is ſublime. Here we firſt diſcern the Grampians. Ben-ledi, whoſe top ſeems to reach the heavens, is the chief object diſcoverable. It is, however, but an inconſiderable link in the grand chain of mountains, beyond which the Caledonians retired to their faſtneſſes; where the Roman eagle, appalled, ſtopped ſhort and pauſed, but ventured not in purſuit of its prey; while, unſubdued and ſecure, and preferring liberty to ſplendid ſlavery, the hardy inhabitants embraced poverty and independence, far remote, amid the wilds and ſolitudes of deſolated Albion."

Among the moſt important facts in this part of the ſurvey are thoſe that demonſtrate the rapid advances of the country, under the foſtering protection of Britiſh laws, equally adminiſtered in all parts of the united kingdoms.

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"The agricultural improvements effected in this diſtrict within theſe few years are truly in a ſuperior ſtyle. Land, that not ten years ago was ſcarcely worth twenty ſhillings the acre, is now hardly to be got for fifty ſhillings. The high crooked ridges have vaniſhed; a plough with four horſes is not to be met with; quagmires are rarely to be ſeen; whins have diſappeared; and the act of parliament is become obſolete wherein broom is enacted to be ſown at ſtated periods. The rural economy is entirely changed, and changed in all reſpects for the better. The tenant vies in the comforts, nay, in the luxuries of life, with the land-holder; and, were the former leſs ambitious of the mere exteriors of good living, it is poſſible that the ſavings of a leaſe might go far towards purchaſing the farm which their knowledge and induſtry have rendered valuable by improved modes of cultivation."

Through a country abounding in the beauties of nature, and the productions of the ſoil, and containing many monuments of antiquity, our author conducts us to Stirling Caſtle. The natural aſſociation between a ſcene and thoſe who had been diſtinguiſhed in it as actors, introduces ſeveral Scottiſh monarchs, but eſpecially the lovely and unfortunate victim of ambition and jealouſy. In the vindicator of Mary we recognize the judicious and diſcriminating follower of Whitaker, the moſt courageous and powerful champion of injured innocence.

Of deſcriptive powers we meet with a very agreeable ſpecimen in the proſpect from Edmonſton's walks, a terrace in Stirling caſtle.

"Devoid of feeling muſt the mind be, that does not enjoy the ſenſations which the objects to be met with in Edmonſton's walks are calculated to raiſe. Let not any ſuch aſcend the craggy wilds round which this path is conducted: in vain, to him, doth nature ſpread forth her grandeur, in rude, ſublime, and fantaſtic forms; he feels not their impreſſive force: they awaken not in his boſom the glow of ſentiment and aſſociation of ideas whence the mental feaſt of pure delight is furniſhed. To view with advantage the proſpects commanded from Edmonſton's walks, we ought to enter them where they begin, and proceed as they aſcend through the wooded precipice, till we gain the ſummit, and clear the umbrage; when, all at once, the Grampian mountains burſt into view. An extenſive plain, brown, and ſeemingly barren, ſpreading from beneath theſe mountains, wherein glimpſes of the river Teith, in its approach to the Forth, are caught, forms a fine contraſt to the ſolemn gloom of the diſtance; if haply ſtreams of floating light ſkim along in movements ſlow, gradual, and almoſt imperceptible, the effect muſt be impreſſive in a high degree; and if at the ſame time, as is often the caſe, particularly in the morning early, the miſt aſcend the boſom of the mountains, while the top cliffs catch vividly the ſun's rays, and reflect them with ſo mild a luſtre as to harmonize and enliven the whole, aſſociations are raiſed in the mind, of beauty and ſublimity blended in one vaſt whole, comprehending the true characteriſtics of Scottiſh ſcenery on the greateſt poſſible ſcale. The ſtupendous heights that bound the horizon are ſkreened by two leſſer ridges which run nearly parallel in the direction of north eaſt towards Stirling, and incloſe the extenſive plain already noticed, called the Vale of Monteith.—On reaching a precipice on the right hand, and turning towards the north eaſt, we be-

hold, ſpread under the eye, a plain of vaſt extent, called the Carſe, through which the windings of the Forth form the moſt intereſting part of the proſpect. The ample ſweeps of the river, which is navigable as far as the bridge, give the mind an idea of utility as well as grandeur. The ſearching eye can diſcern, in almoſt every creek and peninſula, decayed edifices, modern manſions, ſnug farm houſes, hamlets, villages, and towns, amid corn fields, meadows, and incloſures, floating indiſtinctly on the view, till all ſeems loſt in aerial tints, and is hardly to be perceived where the extreme verge of the horizon melts into the azure of the remoteſt diſtance. In the fore ground of this elevated proſpect, we have the church and church yard immediately in front; and the greateſt part of the town, over the houſe tops of which we ſurvey the full extent of the proſpect thus pointed out. The moſt ſtriking object in the middle ground is the ruins of Cambuſkenneth Abbey, the tower of which, the ruthleſs hand of fanaticiſm, during the firſt violent paroxiſms of religious reformation, ſeems to have ſpared. To the left of the abbey, a range of rocks, called the Abbey Craigs, riſing abruptly from the water's edge beneath the brow of the higheſt hill, forms a bold feature of the proſpect. Immediately behind this, the vale of Devon (ſheltered from the north winds by the Ochil-hills, which extend in a north eaſterly direction, till with little interruption they fall into the German ocean), is ſeen richly cultivated and adorned with woods and verdure. At the entrance of this valley, Aloa, a ſeaport of conſiderable trade, is ſituated. From Aloa the eye is attracted to Clackmannan Tower, the place in which, with due veneration, a ſword and helmet, ſaid to have belonged to Robert de Bruce, are preſerved, as relicks of that celebrated hero. In times of peace, the trade on both ſides of the Forth, is rather extenſive. The great diſtillers of Kilbagie and Kennet-pans, though viewed by the poor with a jealous eye, are productive in no ſmall degree to the proprietors, and contribute a large ſum to the revenue. The ſalt works are more popular, as yielding one of the indiſpenſable neceſſaries of life; and formerly theſe were very advantageous to the owners. The coal and lime works, too, are carried on with great ſpirit and ſucceſs. In ſhort, whatever eſtabliſhment is fixed on the banks of this river, has many eſſential local circumſtances in its favour; ſuch are convenient outlets to every part of the globe, plenty of fuel, and, the country being populous, and the people healthy, and labour at a cheap rate.—Deſcending from this eminence, and returning our walk round the baſe of the caſtle, at every ſtep we meet with ſomething to admire: the jutting rocks, that ſeem ready to precipitate themſelves from their mouldering connection with each other: the rugged appearance of the ſteep beneath us: the curious remains of artificial grandeur in the mount of earth, in form ſomewhat like a table, round which, as tradition records, loyal carouſals were held with the higheſt ſplendour and magnificence. This ſpot was the centre of the royal gardens; but nothing is now to be ſeen, ſave marſhes, and a few ſtumps of fruit trees. The extenſive park behind the gardens, called the King's park, where the deer for royal ſport was firſt turned off, though now diſmantled of its wood, exhibits a fine range for field exerciſes. Craigforth too, wooded to the top, on whoſe acclivity the manſion houſe of Mr. Callander is ſeen ſheltered among the riſing plantations and aged trees; theſe objects, and many others which the curious eye will delight to dwell on its range, are calculated to recall to remembrance

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paſt viciſſitudes, and to awaken a train of pleaſing ideas in the mind of one unaccuſtomed to reflection."

From Stirling our author conducts us to the confines of the Grampians, and gives a very accurate account of the moſſe of Flanders, and the various agricultural improvements which originating in the genius of Lord Kaims are now carried to ſuch a pitch of improvement by his ſon. Penetrating into the Grampians and deſcribing a lake that waſhed one of its vallies, our author gives an account of a noted freebooter who in the beginning of the eighteenth century appears to have conſiderably reſembled the Engliſh Robin Hood, of legendary celebrity.

"In one of theſe iſlands, it is ſaid, Rob Roy, after having permitted a ſteward of the Duke of Montroſe (whoſe property the greater part of theſe mountains and vallies now is) to collect the rents, ſaved him the trouble of carrying home the caſh, and confined him for ſeveral weeks, feeding him on bread and water all the while, till he diſmiſſed him with a friendly admonition never more to trouble the country with his maſter's commands, as in future it was his intention to collect the rents himſelf, and apply them to the maintenance of the widow and the orphan: alledging, at the ſame time, that in truth he had a natural right to theſe lands himſelf as his indubitable heritage; for, although his claims were in ſome meaſure obſolete, yet he conſidered acts of attainder in remote periods as matters in no wiſe founded in equity, nor binding on him in any ſenſe; he therefore made no ſcruple to take the law into his own hands, and to do as he thought proper in the adminiſtration, according to his notions, of juſtice."

Our traveller now carries us to the beautiful and picturesque ſcenery of Strathern. Thence he croſſes to Braidalbane. In this part of his excurſion he introduces intereſting deſcriptions of the ancient manners, progreſſive civilization, and modern ſtate of the central Highlands. The following obſervations reſpecting the change from black cattle to ſheep farms deſerve particular attention.

"Within the laſt half century, the ſtaple commodity of the Highlands and Weſtern Iſlands was black cattle; but now ſheep have baniſhed cattle; and would to heaven men had not ſhared the ſame fate.—The ſpirit of ſpeculation has ſpread rapidly from valley to valley. An epidemic madneſs for ſheep grazing ſeems to rage with unabating fury. Rents within the laſt ten years have advanced beyond all former calculation; moſt parts of the Highlands are under ſheep; and the country has become deſolate, and almoſt drained of its native inhabitants. If this alarms not the ſtate, there is little hope of a ſtop being put to emigrations from the Highlands and Weſtern Iſlands. Whence will our armies be recruited; where ſhall we find mariners to man our navy, the bulwark of our iſland, the neglect of which would endanger our exiſtence, as a free, independent nation? Both ſides of Lochtay have experienced more than once the emigration of their inhabitants; and it is much to be feared, that another, more numerous than any hitherto known, is, from circumſtances too delicate to be touched on, about to take place, unleſs prompt and conciliatory meaſures

be adopted to mitigate the grievances (real or ſuppoſed it matters not) of which the Braidalbane people loudly complain."

Our author judiciouſly avails himſelf of the ſtatiſtical accounts, and compreſſes from the report of Mr. Macara, miniſter of Fortingal, a very maſterly exhibition of the changes effected on the ſtate of the country and manners of the people, by the abolition of heritable juriſdictions. Paſſing the grand ſeat of the Earl of Braidalbane Taymouth, and the ſweetly ſequeſtered manſion of Caſtle Menzies he enters the beautiful and delightful valley of Strathtay, and ſhews his exquiſite taſte in the high, appropriate, and diſtinctive praiſes which he beſtows on its moſt ſtriking and intereſting diſtrict Logierait and its environs. He frequently quotes the ſtatiſtical reports of that pariſh,* written by the late able and learned Dr. Thomas Biſſet, and eſteemed by competent judges one of the beſt accounts of Highland manners to be any where found. Turning to the left towards Blair, he gives an accurate deſcription both political and phyſical of the adjoining pariſh of Moulin. A more intimate acquaintance with the hiſtory of that pariſh would have afforded materials for valuable ſketches of biography. Having ſurveyed Killicrankie and Blair, he returns to the ſouth, and proceeds to Dunkeld, the charming reſidence of the Duke of Athol. The following deſcription of a hermitage and water-fall in the duke's pleaſure grounds, is, the writer can declare from knowledge of the place, extremely juſt. The ſcenes in queſtion are about a mile from Dunkeld, on the Brahan, that falls into the Tay near Inver.

"From Inver we proceed along the banks of the Brahan, which, as we advance, becomes more and more rapid, impetuous, and noiſy, till turning a little to the left, where an arch is thrown over a chaſm through which the river hurries onward, we command a view of its fall, while the ear is ſtunned by the mighty roar of ſo vaſt a volume of water in its precipitation over huge and dark coloured rocks, that ſeem in vain to arreſt it in its courſe. The effect that ſo grand an object is calculated to raiſe in the mind, it is ſincerely to be regretted, is much injured by the appearance on the right, immediately oppoſite to the cataract, of a pavilion of modern taſte, placed on a hanging precipice called, by way of eminence, Oſſian's hall. The ſtranger is uſhered into this manſion with ridiculous ceremony. Suffice it to ſay, that, elegant as by ſome it may be deemed, a lover of the chaſte ſimplicity of nature views this pavillion as not conſiſtent with the grandeur of the ſcenery around it. It ought to be removed."

From thence our author conducts us to Inver, where he beſtows

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* This being the native place of the illuſtrious Dr. Adam Ferguſſon, our author beſtows the juſt tribute on that profound philoſopher and maſterly hiſtorian, the chief glory of the Perthſhire Highlands. In the ſame pariſh was born Colonel Alexander Stewart, who commanded the 42d regiment on the immortal 21ſt of March, 1801.

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the juſt praiſe on the celebrated muſical performer that ſweet child of nature the ſelf taught Neil Gow.*

In his deſcription of the ſcenery on the Inver or right bank of the Tay, our author very judiciouſly borrows from the ſtatiſtical account of Little Dunkeld, written by Mr. John Robertſon, clergyman of that pariſh, and rarely ſurpaſſed in either topographical or moral painting. On the left bank Dunkeld affords to our author an opportunity of diſplaying his ſkill in the ſublime, beautiful, and romantic. The eccleſiaſtical hiſtory of this celebrated biſhopric, includes accounts of its moſt illuſtrious dioceſans. Among theſe, Sinclair the cotemporary of Robert Bruce and Gavin Douglas of James IV. are the moſt prominently conſpicuous, eſpecially the latter; to him our author pays the following tribute.

"Of the celebrated men of letters, the ornaments of Scottiſh literature, Gavin Douglas, the thirty-ſixth biſhop of Dunkeld, ſtands eminently diſtinguiſhed. He ranks high as a ſcholar, as an antiquarian, and as a poet. His well known tranſlation of the Eneid of Virgil is a laſting monument of his poetical talents. Conſidering the age in which it was produced it is a work of uncommon merit. A vigorous diſplay of imagination, together with a degree of taſte and refinement not even ſurpaſſed at this day, characterize this maſterly performance."

From Dunkeld, one of the great outlets of the Highlands, our hero proceeds to Perth, a populous, flouriſhing, and improving city.

"Perth is ſituated on the ſouth bank of the Tay, on a fertile plain, bounded by an ample theatre formed of the hills of Kinnoul and Moncrief, riſing on the oppoſite banks of the river; which, taking an ample ſweep through the low grounds, ſeems ſuddenly to diſappear among the craggy ſteeps that overhang its outlet from the mountainous regions."

The following picture of growing proſperity is by no means exaggerated.

"Labour and induſtry are every where diſcernible around Perth. Agriculture and manufactures ſeem here tranſplanted into a ſoil every way ſuited to their reſpective departments. Rural ornament, taſte, and elegance, are rapidly on the advance; and theſe are indicative of ſubſtantial wealth, ſecurity, and the proſpect of peace and abundance. The hill, the vale, the wood, the lawn, the cultivated field, the fruitful garden, the ſnug

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* This ingenious performer whoſe muſic is now ſo well known to all the votaries of Scottiſh dancing, was, as the author obſerves, entirely ſelf taught. The following criticiſm, contained in a note, will by all who have heard this veteran prompter of innocent feſtivity, be recognized as characteriſtically deſcriptive.—"His manner of playing his native airs is faithful, correct, and ſpirited. He ſlurs none, but plays diſtinctly, with accuracy, preciſion, and peculiar accentation: hence the excellency of his touch and intonation, ſo eſſential to true taſte and juſt expreſſion, the very ſoul of reels and ſtrathſpeys."

box, the elegant villa, the wide and extending ſtreet, the ſpacious ſquare, and daily augmenting buildings; all, all exhibit a growing ſplendour, not to be exceeded perhaps by Glaſgow, or by Edinburgh itſelf."

After detailing the particulars of the flouriſhing condition of Perth, and ſuperadding various hiſtorical anecdotes, our author conducts us along the Tay through the rich vale of the Carſe of Gowry, to Dundee the chief town of Angus, and the ſcene of many and various manufactures.

"An Engliſh colony of woollen manufacturers has lately been engaged to carry on buſineſs here. The looms employed for weaving the different ſorts of cloth amount to about two thouſand; and from the returns made by the Stamp Office 4,500,000 yards (nearly), of which a fourth part may be conſidered as the manufacture of the neighbouring pariſhes, are annually wrought in Dundee and its vicinity. The manufacture of tanned leather is alſo a conſiderable branch of trade; the making of boots and ſhoes, too, employs a number of hands. A glaſs manufactory, as well as caſt iron companies, have been recently eſtabliſhed. Snuff and tobacco works are carried on by ſeveral dealers. Soap works, and a ſugar houſe, may be alſo mentioned as departments of trade which, though yet in their infancy, may hereafter riſe into conſequence. The merchants of Dundee are ſpeculative and enterprizing; and the various departments of commerce are already conſiderable, beſides being rapidly on the advance. The favourable circumſtances under which the ſituation of Dundee places them, give commercial concerns a decided advantage over thoſe of its formidable rival, Perth. For the conveniency of diſcounting bills of exchange, there are two banking houſes in this town, which have two branches that extend to Edinburgh and Paiſley. The quantity of paper money uſually in circulation is eſtimated at 160,000*l.* ſterling."

From Dundee our author croſſes the Frith of Tay, and proceeds to the city of St. Andrews, of which the venerable fragments bear ſo melancholy teſtimony to the rude fanaticiſm which the democratic ravings of Knox prompted to infuriate rage. Of the comparative influence of epiſcopacy and preſbytery on manners and morals, the author preſents a deſcription true and ſtriking, and that muſt be pleaſing to the epiſcopalian and anti-jacobin reader. It is prefatory to an account of the murder of Archbiſhop Sharp in his own coach, and in the arms of his daughter, by a gang of fanatical deſperadoes.

"From the firſt dawn of the reformation to the final eſtabliſhment of the Preſbyterian church government in Scotland, (a period of ſomewhat more than a century and a half), the contending parties, kept conſtantly in a ſtate of civil and religious animoſity, loſt all ſight of the finer feelings of humanity and the duties of ſocial order, the more delicate traces of civilized manners, the graceful elegance of refined urbanity, the bewitching blandiſhments of natural ſimplicity, unaffected ſincerity, candour, mildneſs of diſpoſition, and a ſcrupulous regard to the comforts of one another;—while preſbyterianiſm was ſunk in a blind regard to what the gloomy, moroſe, and abſtract puritans called *the duties of religion*, epiſcopacy ſeemed better adapted, in the eyes of its votaries, to the progreſs of civilization and pious decorum; beſides, it was deemed ſuſceptible of more readily amalgamating

amalgamating with innocent hilarity, ſplendid elegance, and refinement of manners."

Such was the ſtate of puritaniſm and epiſcopacy in Charles the Second's time, when Sharp was Archbiſhop of St. Andrews. This prelate having been very ſtrict in enforcing the laws againſt refractory conventicles, was very obnoxious to thoſe fanatics, and a band of ruffians infected with the puritanical phrenzy, plotted and perpetrated his aſſaſſination with ſo many circumſtances of cruelty, which our author deſcribes with impreſſive force and becoming abhorrence.

The deſcription of the univerſity of St. Andrews is accurate as to its general conſtitution and ancient hiſtory; but the author who on many occaſions renders biographical honour to living and recent merit, in our opinion paſſes, preſent and late, literary St. Andrews too lightly.

We follow our author next along the fertile coaſts of Fife, round the eaſtern promontory of Fifeneſs, to its weſtern extremity, which he deſcribes with equal accuracy and pictureſqueneſs. Croſſing the Queen's ferry, he returns to Edinburgh, which with its environs occupy the reſt of the work.

The ſtate of the Scottiſh metropolis phyſical, moral, political, religious and literary, has never been more ably and truly exhibited than in this work. In marking the progreſſion of improvement in the various departments of uſeful and elegant arts; of taſte, erudition, and ſcience; of proſperity and happineſs in detail and reſult; our author, grateful for the bleſſings enjoyed by his native land, renders the deſerved homage to the union. The view of Edinburgh literature is cloſed with an account of the periodical publications, that are or have been carried on in the metropolis of Scotland. The moſt important part of the deſcription of Edinburgh is *a comparative view of ſociety and manners in Edinburgh, at the beginning, the middle, and the cloſe of the eighteenth century.* Under this head he, with juſt ſeverity, expoſes the gloomy fanaticiſm of Scottiſh preſbytery, before the commixture of its votaries with the refinement and liberality of Engliſh civilization, literature, and epiſcopacy. The increaſed rapidity of progreſſive improvement which has marked the latter years of the century our author aſcribes in a conſiderable degree to the increaſed facility of intercourſe between the two countries.

"So ſpeedy and eaſy is the communication now between London and Edinburgh, that, in paſſing from the one capital to the other, the time in which the journey is performed, owing to the rapidity of the conveyance, ſhortens, as it were, the diſtance ſo wonderfully, that, on ſtepping into the mail coach at Edinburgh, and deſcending the ſteps into the inns at Berwick, Newcaſtle, York, and London, it ſeems but travelling through one and the ſame city, ſtretched along an immenſe thoroughfare crowded with people eager in the acquirement of fame and wealth."

From this analyſis and theſe ſpecimens our readers will ſee that the work before us unites pleaſure, information, and inſtruction, far beyond

yond the tours which uſually come before reviewers; they indeed exhibit a model on which tours ſhould be written, in order to unite amuſement and entertainment with utility. The engravings, beſides embelliſhing by the beauty of their execution, illuſtrate by the juſtneſs of the deſign, and the happineſs of imitation.*

Home's *Hiſtory of the Rebellion in the Year* 1745.

(Concluded from P. 63.)

IN our laſt number we followed Mr. Home to the deciſive action at Culloden, where his narrative, unſatisfactory as it is, ſuddenly ſtops ſhort, and leaves the reader both ſurprized and diſcontented.—Although we profeſs to be Reviewers, and not writers of Hiſtory, yet it may be neither ſuperfluous nor unintereſting, (as we already obſerved) if we make a few remarks on this memorable engagement, and the circumſtances which led to it; as any luminous view of the inductive cauſes, the general conduct, and the final iſſue of events, does not ſeem to enter into our author's plan of writing.—By attempting, likewiſe, to ſupply ſome of the deficiencies in his recital, we ſhall hope to attract the attention of our readers, if we give no hints that are worthy of that of the future hiſtorian.—A conciſe view of the *moral effects* of Jacobitiſm ſhall, as we propoſed, cloſe our obſervations.

The great and radical error, committed by the Highlanders, appears to have been their voluntarily chuſing to encounter the Duke of Cumberland on the open plain of Culloden, inſtead of patiently waiting for him in the more rugged country. It muſt be obvious to every perſon of reflection, (even ſuppoſing the two armies to have been equal in numbers) that, from their want of horſe, and their inferiority in artillery, a defeat, in ſuch a caſe, muſt have proved unavoidable. Of this important circumſtance Mr. Home takes hardly any notice, mentioning, only in a note, the more judicious plan of Lord George Murray; while other writers conſider the cataſtrophe as the mere effect of infatuation, and of raſhneſs prompted by deſpair. The fact, however, was, that this fatal meaſure originated

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* The writer of this article, who has paſſed through a conſiderable part of the ſcenery, can, from topographical knowledge peculiarly recommend, in the firſt volume, Stirling Caſtle, in two ſeveral aſpects, and alſo in the proſpect it affords of the windings of the Forth Lochtay and Taymouth, the paſſes of Killiecrankie, the fall of the Brahan, the windings of the Tay towards Athol, and views from the heights of Dunkeld, the view of Perth from the ſouth. In the ſecond, the Cathedral of St. Andrews, the City of St. Andrews, Lochleven, Roſlin Caſtle, and aſpects and proſpects from Edinburgh. We recommend to the ingenious author, in his next edition, to include a view of the falls of Tumel, including the adjacent beauties of Faſcaz.

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in the eaſy temper of the Prince himſelf, and the influence which his tutor, Sir Thomas Sheridan, and his Iriſh adherents, poſſeſſed over his mind. To the ſtrong and hilly country, on the oppoſite ſide of the Nairn, Lord George wiſely propoſed that the Highlanders ſhould betake themſelves, where they could not have been attacked without viſible diſadvantage: And it appears, that he had even examined the ground, and found it well ſuited to his purpoſe. But the advanced age of Sheridan, and his total want of military habits, made him ſhrink from the idea of what he called a "hill campaign." He gained over a party to ſecond his views, and oppoſe Lord George Murray; and the Prince, who was never ſlow to approve of an attack, too eaſily liſtened to them. He had never ſeen the Highlanders give way, and it never entered into his thoughts that they *could* be defeated. As Lord George feelingly expreſſes it, in a letter afterwards from Flanders, "And ſo we were obliged to be undone for their eaſe!" Mr. Patullo, likewiſe, an intelligent officer, who had been Muſter-maſter General of the rebel army, thus writes from Paris: "Sir Thomas Sheridan, and others from France, having loſt all patience, and hoping, no doubt, for a *miracle*, in which light moſt of them had conſidered both the victory at Preſton, and that at Falkirk, inſiſted upon a battle, and accordingly they prevailed."—Now, although both of theſe papers are preſerved by Mr. Home in his Appendix, yet ſuch is the want of tiſſue, congruity, and deſign in his narrative, that no perſon, on peruſing it, would ſo much as ſuſpect the real cauſes that occaſioned the engagement.

Another capital error committed by the rebel generals was, that they had made no arrangements for ſecuring a ſupply of proviſions for their troops. Lord George Murray, in his letter, ſays, that "that great article had been unaccountably neglected." But he adds, in another place, "Had I been allowed to have any direction" (and he was the Commander in Chief by whom the *whole* ſhould have been directed) "we ſhould not have wanted for years; as long as there were cattle in the Highlands, or meal in the Lowlands."—From this confeſſion ſome idea may be formed of the curious ſituation of the rebel ſtaff; of the complete inſubordination (to uſe a modern phraſe) that pervaded their troops, and the perpetual diſputes that embroiled their counſels. In ſuch circumſtances, it was not quite ſo abſurd in the Iriſh, who were, no doubt, good Catholics, to attribute a victory to ſomething very like miraculous interpoſition.

In order, if poſſible, to avoid the wild determination of fighting on the open plain, Lord George, with uncommon boldneſs and military ſkill, contrived the night attack, which was croſſed by ſo many accidents at once unforeſeen and vexatious. But, as we have before obſerved, the genius of this ſpirited leader lay rather in planning with ability, than in executing with perſeverance. Of all his ſchemes he was more apt to conſider the proximate advantages, than the final effects, or the probable contingencies; and thus, when ill fortune overtook, or ſudden oppoſition aſſailed him, his mind loſt its

its balance: His uſual diſcernment ſeemed wholly to forſake him; and his efforts, which otherwiſe might ultimately have been ſucceſsful, were diſſipated by the ſhock, or at once ſunk into deſpondency. —When the troops halted at Kilravock, and it was clearly ſeen how much time had paſſed away which it was impoſſible to recal, it ſurely became him, as a prudent commander, earneſtly to have liſtened to, and not captiouſly oppoſed, the ſuggeſtions of Mr. Hepburn. When he failed in bringing to bear the *beſt poſſible* project, he ſhould have reconciled himſelf to the neceſſity of adopting the *next* beſt; and, inſtead of abandoning an enterprize, of which the *principle* was ſo judicious, he ought ſtill to have acted upon it with energy, according to exiſting circumſtances, and vigorouſly have puſhed forward to the attack of the camp.

There were, beſides this obvious conſideration of neceſſity, ſome military inducements, and ſome local advantages in favour of the attempt at any hour, of which, although unknown to Mr. Home, Lord George Murray, it is preſumed, could not be ignorant. It has always been a favourite maxim with the greateſt generals, from Julius Cæſar to Marſhal Suwarrow, rather to attack an enemy, than to wait to be attacked, for the double purpoſe of giving confidence to their own troops, and ſtriking with terror thoſe of an opponent. Had the Highlanders been led on, with promptneſs and rapidity, even *after* day-break, they would, in the firſt place, have poſſeſſed this eminent advantage, and it would have been increaſed by their own characteriſtic impetuoſity. In the ſecond place, the artillery, in which the Duke of Cumberland was ſo powerful, could not have annoyed them, from the nature of the ground to the ſouth of the encampment. Along the river, and towards that quarter of the camp, there is a deep line of banks, which was capable of concealing them during nearly the laſt half mile from the view; and had they made a feint on the *weſt*, while the weight of their aſſault was directed to the *ſouth*, they certainly might have embarraſſed, if they had failed in ſurpriſing, ſo ſuperior a force. We know it has been ſaid, and ſaid perhaps truly, by Mr. Home, that the Duke of Cumberland, by means of ſpies among the Highlanders, had exact intelligence of their nocturnal march; but of either their intention of attack, or their mode of performing it, he could have no idea, as only the Prince, Lord George Murray and one perſon more, were privy to the deſign; while the addreſs of the general, in twice croſſing the river before he came in ſight of the encampment would completely have deceived the greateſt vigilance and perſpicuity in the ſpies. For the juſtice of this we beg leave to appeal to ſuch perſons as are beſt acquainted with the ground in queſtion.—It is worthy of remark, that as Lord George had the command of the rebel army, this want of perſeverance, and this unſteadineſs of character, which he ſo eminently diſcovered, gave a viſible complexion to the chief events of the war. In the counter-march from Derby it was fatally conſpicuous: The retreat from Stirling furniſhed another example; and the

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failure of the night attack at Nairn, which cloſed the catalogue, certainly paved the way for extinguiſhing the rebellion.

It muſt candidly be confeſſed, that the victory at Culloden, which it coſt the king's troops ſo little to obtain,* they neither bore with equanimity, nor uſed with moderation. "The glory of the day, (ſays an intelligent writer) was ſullied by the barbarity of the ſoldiers. They had been provoked by their former diſgraces, to the moſt ſavage thirſt of revenge. Not content with the blood, which was ſo profuſely ſhed in the heat of the action, they traverſed the field after the battle, and maſſacred thoſe miſerable wretches, who lay maimed and expiring: Nay ſome officers acted a part in this cruel ſcene of aſſaſſination;† the triumph of low, illiberal minds, uninſpired by ſentiment, and untinctured by humanity."

At Culloden-houſe the Duke of Cumberland was hoſpitably entertained by the Lord Preſident Forbes, who ſeized an early opportunity of pointing out that line of firm, but generous policy, which by experience he knew was the ſureſt method of completely overawing the diſaffected Clans, and reconciling them to the government. But this manly freedom was repreſſed by the diſapprobation of his royal gueſt, who, either elated by ſucceſs, or irritated by oppoſition, failed to check in his troops, if he did not countenance by his example, the fury of a vindictive ſpirit. The ſyſtem that was ſoon adopted was, from firſt to laſt, and wholly independent of other conſiderations, in the extreme weak and injudicious. Whether it diſgraced the 18th century which witneſſed it, and degraded and diſhonoured the Britiſh character, we may learn from an hiſtorian, who, whatſoever be his faults, may fairly lay claim to the merit of authenticity.

"Immediately after the deciſive action at Culloden, (ſays he) the Duke of Cumberland took poſſeſſion of Inverneſs, where ſix-and-thirty deſerters, convicted by a court-martial, were ordered to be executed: He there detached ſeveral parties to ravage the country. One of theſe apprehended the Lady Mackintoſh, who was ſent priſoner to Inverneſs, plundered her

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* The loſs, on the part of the royal army, was only 310, both killed and wounded, including officers.

† When the celebrated General Wolfe, (at this period a Lieut. Colonel in the army) was riding over the field of battle with the D—— of C—m—b—l—d, they obſerved a Highlander, who, although ſeverely wounded, was yet able to ſit up, and, leaning on his arm, ſeemed to ſmile defiance of them.—"Wolfe, (ſaid the D——) *ſhoot* me that Highland ſcoundrel, who thus dares to look on us with ſuch contempt and inſolence?"—"My commiſſion, (replied the manly officer) is at your R—l H————ſs's diſpoſal; but I never can conſent to become an *executioner*."—The Highlander, it is probable, was ſoon knocked on the head, by ſome ruffian leſs ſcrupulous than the future conqueror of Quebec: But it was remarked by thoſe who heard the ſtory, that Colonel Wolfe, from that day, viſibly declined in the favour and confidence of the Commander in Chief. We believe that ſome officers are ſtill alive, who are not unacquainted with this anecdote.

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houſe, and drove away her cattle, though her huſband was actually in the ſervice of government. In the month of May, he (the Duke) advanced with the army into the Highlands, as far as Fort Auguſtus, where he encamped, and ſent off detachments on all hands, to hunt down the fugitives, and lay waſte the country with fire and ſword. The caſtles of Glengary and Locheil were plundered and burnt: Every hut, houſe, or habitation, met with the ſame fate, without diſtinction; and all the cattle and proviſions were carried off: The men were either ſhot upon the mountains, like wild beaſts, or put to death, in cold blood, without form of trial: The women, after having ſeen their huſbands and fathers murdered, were ſubjected to brutal violation, and then turned out naked, with their children, to ſtarve on the barren heaths. One whole family was incloſed in a barn, and conſumed to aſhes! Thoſe miniſters of vengeance were ſo alert in the execution of their office, that, in a few days, there was neither houſe, cottage, man, nor beaſt to be ſeen, within the compaſs of fifty miles: All was ruin, ſilence, and deſolation!" See Smollet, Vol. XI. p.p. 239, 240.

To this general and ſhocking account, which we bluſh to think has never been contradicted, we could add many particular details, as a further ſupplement to Mr. Home's volume; but we rather leave the taſk to the profeſſed hiſtorian. Two documents, however, have lately fallen into our hands, which are ſo ſingular and authentic, that we cannot be perſuaded to refuſe them a place. They are both long ſince out of print, and muſt, of courſe, be new to moſt of our readers, who, we have little doubt, will peruſe them with equal feelings of aſtoniſhment and indignation. The one is the dying declaration of an Engliſh gentleman, Mr. Bradeſhaw, made before the high ſheriff of Surry, previous to his execution as a rebel, dated 28th November 1746.—The other is the ſtory of John Frazer, an officer in the Highland army, who was wounded and taken priſoner by the royal troops.

Extract from the Declaration of Mr. James Bradeshaw.

"After the battle of Culloden, I had the misfortune to fall into the hands of the moſt ungenerous enemy, that, I believe, ever aſſumed the name of ſoldiers; whoſe inhumanity exceeded any thing I could have imagined, in a country where the bare mention of a GOD is allowed of. I was put into one of the Scotch Kirks, together with a great number of wounded priſoners; who were ſtripped naked, and there left to die of their wounds, without the leaſt aſſiſtance! And although we had a ſurgeon of our own, a priſoner in the ſame place, yet he was not permitted to dreſs their wounds, but his inſtruments were taken from him, on purpoſe to prevent it! in conſequence of which, many expired in the utmoſt agonies. Several of the wounded were put on board of the Jean of Leith, and there died in lingering tortures.

"Our general allowance, while we were priſoners there, was half a pound of meal a day, which was ſometimes increaſed to a pound, but never exceeded it; and I myſelf was an eye-witneſs, that great numbers were ſtarved to death. Their barbarity extended ſo far, as not to ſuffer the men, who were put on board the Jean, to lie down even on planks, but they were obliged to ſit upon large ſtones, by which means their legs ſwelled as big almoſt as their bodies.

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" Theſe are ſome few of the cruelties exerciſed; which, being almoſt incredible in a Chriſtian country, I am obliged to add an aſſeveration to the truth of them; and I do aſſure you, *upon the word of a dying man, as I hope for mercy at the day of judgment!* that I aſſert nothing but what I know to be true."

An Account of the ſignal Eſcape of Mr. John Frazer.

" Mr. John Frazer, Enſign in the Maſter of Lovat's regiment, was ſhot through the thigh, by a muſket bullet, at the battle of Culloden, and was taken priſoner after the battle, at a little diſtance from the field, and carried to the houſe of Culloden, where a multitude of other wounded priſoners lay, under ſtrong guards. There he, and the other miſerable gentlemen (for moſt of them *were* gentlemen) lay, with their wounds undreſſed for two days, in great torture. Upon the third day, he was carried out of Culloden-houſe, and, with other eighteen of his fellow-priſoners flung into carts, which they imagined were to carry them to Inverneſs, to be dreſſed of their wounds. They were ſoon undeceived. The carts ſtopped at a park-dyke, at ſome diſtance from the houſe, where they were dragged out of the carts. The ſoldiers who guarded them, under the command of three officers, carried the priſoners cloſe to the wall, or park-dyke, along which they ranged them upon their knees, and bade them prepare for death. The ſoldiers immediately drew up oppoſite to them.—It is dreadful to proceed.—They levelled their pieces.—they fired among them!—Mr. Frazer fell with the reſt, and did not doubt but he was ſhot. But, as thoſe gentlemen, who proceeded thus deliberately in cold blood, had their orders to do nothing by halves, a party of them went along, and examined the ſlaughter, and knocked out the brains of ſuch as were not quite dead. Obſerving ſigns of life in Mr. Frazer, one of them, with the butt end of his firelock, ſtruck him on the face, daſhed out one of his eyes, and beat down his noſe flat to his cheek; then left him for dead.—The ſlaughter thus finiſhed, the ſoldiers left the field.

" In this miſerable ſituation, Lord B——d, riding out that way with his ſervant, eſpied ſome life in Mr. Frazer, who, by that time, had crawled to a little diſtance from his dead friends; and calling out to him, aſked what he was?—Mr. Frazer told him he was an officer in the Maſter of Lovat's corps.—Lord B——d offered him money, ſaying he had been acquainted with the Maſter of Lovat, his colonel.—Mr. Frazer ſaid he had no uſe for money; but begged him, for God's ſake, to cauſe his ſervant to carry him to a certain mill and cott-houſe, where, he ſaid, he would be concealed and taken care off. This young Lord had the humanity to do ſo; and in this place Mr. Frazer lay concealed, and by God's providence recovered of his wounds; and he is now a living witneſs of as unparalleled a ſtory, in all its circumſtances, as can be met with in the hiſtory of any age.—Mr. Frazer is well known; and his veracity can be atteſted by all the people of Inverneſs."

Well might Lord George Murray, in the letter from Flanders which we have already noticed, feelingly congratulate his fellow-exiles, that they had eſcaped from " the jaws of the voracious wolves!!" Rebellion or Revolution uniformly aſſumes the ſame ſhape, and gives the ſame ſhock to the moral feelings, in every country.

try. It rouzes all the black, and malignant paſſions of our nature, and ſhuts our ears againſt pity and humanity.

Notwithſtanding what we have thus done, in order to ſupply Mr. Home's deficiences, there are ſtill two circumſtances, which we cannot paſs over in ſilence; the one is, the author's culpably omitting to do juſtice to the exertions of the Lord Preſident Forbes; and the other is his making no mention of the long agitated queſtion among the Jacobites, whether Lord George Murray was, or was not, ſtrictly faithful to the Pretender's cauſe?

As to the Lord Preſident Forbes, it deſerves to be recorded, to the honour of that excellent judge, and diſintereſted patriot, that by his zeal, his prudence, and his unwearied aſſiduity, he beyond queſtion ſaved the Highlands. From his extenſive influence among the Highland Chiefs, he was enabled to encourage the loyal, to overawe the timid, and to confirm the wavering; and, in fact, he generouſly exhauſted an opulent fortune in the public ſervice. It was owing to his countenance and timely counſels, that the Macdonalds of Sky, the Macleods of Macleod, and many other families, preſerved their loyalty, together with their eſtates, amidſt the dangers and intrigues of a diſaſtrous period. If Parliament with propriety voted £.25,000 of additional annuity to the Duke of Cumberland, for gaining the battle of Culloden, by what meaſure of remuneration ſhould it have recompenſed the man, by whoſe previous exertions that victory was achieved; and but for whom the Pretender would, in all probability, have brought into the field a force greatly ſuperior to the royal troops? For, from the firſt day of the rebellion to the laſt, the Preſident's exertions were unremitted, and frequently ſucceſsful, in ſtopping the infection of Jacobite principles, and in uſefully ſtrengthening the hands of government. How he *was* recompenſed may be ſeen from the following anecdote, which we are deſirous ſhould be preſerved in our pages. Although well known, as we believe, to Mr. Home, it is not to be found in his book: But it is important in marking the temper of the times, and the aſtoniſhing violence of party ſpirit.

When the Lord Preſident went to London, in the end of the year 1746, for the purpoſe of ſettling his accounts, and recovering the large ſums he had expended in the royal cauſe, he, as uſual, went to Court. The king, whoſe ears had been offended with repeated accounts of the conduct of the military, after the battle of Culloden, thus addreſſed the Preſident: "My Lord Preſident, you are the perſon I moſt wiſhed to ſee. Shocking reports have been circulated here, of barbarities committed by the army in the north: Your Lordſhip is of all men the beſt able to ſatisfy me?"—"I wiſh to God!" replied the Preſident, with a noble firmneſs, "that I could, conſiſtently with truth, aſſure your Majeſty, that ſuch reports are *deſtitute* of foundation."—The King, as was his cuſtom, when exceedingly diſpleaſed, turned abruptly away from the Preſident; whoſe accounts, next day, were paſſed with difficulty; and, as report ſays, the balance, which was immenſe, never fully paid up!

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In regard to the queſtion concerning Lord George Murray, it appears to us, both from internal and external evidence, that there is not the ſlighteſt ground for ſuſpecting the ſincerity of that ſpirited, and able partizan. Secretary Murray, we know, purchaſed his life with the price of his honour, and was, in conſequence, deſpiſed and reprobated by all parties. But Lord George was incapable of an unworthy ſentiment; and his whole conduct during the war, and long after its termination, affords the ampleſt evidence of an unblemiſhed character. He who examines his able letter to Mr. Hamilton, where his ſentiments and principles are clearly ſtated, and compares it with the ſeeming infatuation of the rebels before the battle of Culloden, and the influence which Sir Thomas Sheridan and the Iriſh had acquired over the Prince's mind, will at once perceive, not only that the evil originated with thoſe weak adviſers, but that no exertion of Lord George's was left untried, to preſerve the army from the cataſtrophe that enſued. That he imprudently, as well as impatiently, abandoned the night attack it is impoſſible to deny: But that, as well as his other errors candour will attribute to the defects of his judgment, not to the corruption of his heart. Even late as it was, *after* the counter-march from Kilravock, had his original advice of occupying the *ſtrong ground* been adopted, there is no aſcertaining to what a period it might have protracted the war.

The truth is, that the favourite fancy of the Jacobites was, to repreſent their Prince as a perfect model of excellence; and they would rather have had us believe, that a meritorious officer ſhould ſuddenly and unaccountably have abandoned his honour, or loſt his ſenſes, than that the heir to the virtues of the houſe of Stewart was the dupe of favourites, or capable of giving ear to a weak repreſentation:—But, becauſe we ſpeak the truth, let not ſuch perſons conclude that we are unwilling to do juſtice to an unfortunate character. Humanity and gentleneſs were ſurely rather the prominent qualities of this amiable prince, than any real vigour of mind, or any extraordinary perſpicacity. Perſonal courage, and the ardour of enterprize few will doubt that he poſſeſſed, notwithſtanding the invidious ſuggeſtions, as to the former, by ſome of his adherents: And it will be acknowledged by all, that, in the hour of trial, and in a long ſeries of misfortune, he diſplayed an equanimity and a fortitude that may poſſibly have been equalled, but they certainly never were ſurpaſſed, by any individual. Although juſtice muſt claſs him among the men not greatly fitted to *recover* a crown, yet he might have worn it, had it *deſcended* to him, without reproach.

Upon the whole, we ſincerely wiſh, both for the truth of hiſtory, and Mr. Home's fame, that he had not departed from what we underſtand was his original deſign, and had ſuffered his work to become a *poſthumous* performance. In that caſe, there is reaſon to think, that it would not have appeared in its preſent defective condition. Perhaps, alſo, the ſame freezing coldneſs would not have pervaded the manner; nor would he abſurdly have ſtopped ſhort, before the

completion of the narrative. By his confidential friends, we are told, it has frequently been ſaid, that the work, as he intended to have left it behind him, was very different, in many reſpects, from the preſent production, and that he had, in the former, with a manly freedom *done juſtice to all parties*. If this really be the caſe, we earneſtly recommend to him, as he has already ſacrificed ſufficiently to *vanity*, to leave proper materials for a poſthumous edition, and atone for his crime by at length ſacrificing to *truth*. Being lovers of anecdote, we likewiſe hope, that he will take the ſame opportunity of reſtoring, to their ſituation, both the *grey hairs* and the *black*, which his two ſets of friends ſo freely carried off from his literary treſſes.

As the work *now* ſtands, we ſhould not greatly condemn, conſidering the *Dedication*, the author's ſilence in regard to the perſonal merits of the Duke of Cumberland. The battle of Culloden, and the convention of Cloſterſeven, ſpeak with ſufficient clearneſs of that royal Duke, and will tranſmit him to poſterity. Neither ſhould we demand from Mr. Home, what he was incapable of producing, a ſpecimen of legitimate and philoſophic hiſtory: Yet ſome attempts he might have made at a delineation of men, and a developement of motives; and he might ſurely have tried to warm himſelf into a momentary ardour, when he touched on events of more than common intereſt, and misfortunes that tranſcended the common meaſure of calamity. Even that miſcreant Voltaire has made a very pleaſing tale of the ſame memorable occurrences, with materials far inferior to thoſe of the Britiſh writer. What might have been the real feelings of the hiſtorian of Ferney we cannot tell: But he writes like a man who is intereſted himſelf, and wiſhes to intereſt his readers; thereby uſefully leading them to deduce the leſſons of wiſdom from the ſchool of adverſity.

Les horreurs du ſort qu'il éprouvoit (ſays he) *étoient, en tout, ſemblables à celles, où fut réduit ſon grand-oncle Charles II., après la bataille de Worceſter, auſſi funeſte que celle de Culloden. Il n'y a pas d'exemple ſur la terre d'une ſuite de calamités auſſi ſingulières, et auſſi horribles que celles, qui avoient affligé toute ſa maiſon. Il étoit né dans l'exil; et il n'en étoit ſorti, que pour trainer, après des victoires, ſes partizans ſur l'échaffaut, et pour errer dans les montagnes. Son père, chaſſé, au berceau, du palais des rois, et de ſa patrie, d'ont il avoit été reconnu l'héretier légitime, avoit fait, comme lui, des tentatives, qui n'avoient abouti qu'au ſupplice de ſes partizans. Quant à Charles-Edouard, il fut arrêté, garotté, mis en priſon, conduit hors de France:—Ce fut-là le dernier coup, dont la deſtinée accabla une génération de Rois, pendant trois cent années. Depuis ce temps, il ſe cacha au reſte de la terre.—Que les hommes privés, qui ſe plaignent de leurs petites infortunes, jettent les yeux ſur ce Prince, et ſur ces ancêtres!*

Having now ſaid enough reſpecting the matter of Mr. Home's work, a very few words ſhall diſpatch the ſtyle. In the outſet of our critique, we pretty freely gave its general character; and, after having gone through the volume, we feel no diſpoſition to alter the

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deciſion. It abounds with Scotticiſms, and ſtill more with colloquial barbariſms. To point out examples would be an unneceſſary labour, as they occur in every page. We have, of late years, peruſed no work, pretending to be hiſtory, of which the whole compoſition is ſo feeble and defective. It affords a proof, were ſuch a proof wanting, how very indifferent *proſe* an author may write, who has cultivated, with ſucceſs, one department, at leaſt, of poetical compoſition.

There is a pretty ſingular circumſtance of another ſort, which we cannot help noticing, as it drew our attention in the title-page of the book, and that is, that it profeſſes to be the production of "John Home *Eſquire.*" Now we had underſtood that Mr. Home was a Clergyman of the Scottiſh church, who, ſome years ſince, had reſigned his living, on publiſhing the tragedy of Douglas. That a clergyman ſhould have the power of at any time doing this we can eaſily underſtand: But how he ſhould be able to diveſt himſelf of an *indelible character*, and become an "Eſquire," indeed ſurpaſſes our comprehenſion! No man has been more anxious, and, we believe, more ſucceſsful than Mr. Horne Tooke, of political, philological, and, of late, parliamentary celebrity, in getting rid of every external trapping, and every profeſſional prejudice, belonging to the prieſt: But this is a length he has *not* thought of going. With what aſtoniſhment and envy, then, muſt he regard the "bluſhing honours" of Squire Home!—They "order theſe things better," it ſeems, in Scotland.

Were Mr. Home a writer, from whom we could expect any inſtructive ſpecimens of philoſophical or political ſpeculation, we certainly ſhould have looked for ſomething in his book on the *moral effects of Jacobitiſm*, as peculiarly applicable to the preſent times. We ourſelves, it will readily be believed, are no Jacobites; and we are unconnected with men, who either aſſume, or ever deſerved the appellation. Yet the *ſteady loyalty* of a Jacobite we love in our hearts; and as the occaſion ſeldom occurs to bring its peculiar merits, as well as the political ſituation of its profeſſors, fully into view, we cannot conclude this article, without ſubjoining a few remarks upon both ſubjects.

Jacobitiſm, we ſay, *was*; becauſe it is now certainly extinct, and is fairly at reſt "with all the Capulets:"—It would be more than ridiculous to ſuppoſe its terrors continued, and its prejudices kept alive, by the exiſtence of an old, and infirm eccleſiaſtic. He who impartially peruſes the Hiſtory of Great Britain at the cloſe of the 17th century, and conſiders the means by which the revolution was accompliſhed in Scotland, will not wonder that ſuch prejudices were long and ardently cheriſhed, in that quarter of the iſland. King James II. did not abdicate the Scottiſh, as he did the Engliſh throne (for the crowns were not then conſolidated by the Union); but he was depoſed by an arbitrary Junto, calling itſelf the Convention of the eſtates of the kingdom, and ſupported in its proceedings by a pro-

digious rabble of fanatics in arms.* The depoſition of a monarch evidently leads to anarchy. It was, therefore, the part, (ſaid the old Jacobites), nay the bounden duty of every honeſt man, and every virtuous citizen, ſteadily to adhere to the injured monarch: And thoſe who fought for the exiled family in 1715 and 1745, were, in their own apprehenſion, ſo far from being guilty of rebellion, as a crime, at leaſt againſt morals and religion, that they conſidered themſelves as the only true and patriotic friends to order and the conſtitution.

Without ſtopping to refute this deluſive ſophiſtry, or adducing the ſolemn engagements of both nations, through their repreſentatives at the Union, and at other ſubſequent periods,† we ſhall only obſerve, that candour muſt be inclined *widely* to diſtinguiſh between ſuch miſtaken virtue, and the far different, and more atrocious crimes, which our age has witneſſed, of Rebellion and Revolution. The troubles that are but of late allayed in Ireland, the rebellion which, at this moment, exiſts in Turkey, and that which ſo lately deſolated and afflicted France, were all undertaken and conducted by *very* different men, and for the acknowledged ſupport of far other principles. It is very foreign from our intention to aſſert, that the rebels who diſturbed the government of King George I., or thoſe who ſhook the throne, and might have fairly annihilated the power of his ſucceſſor, could deſerve any other than the fate which befel them: But we may be permitted to think, (and our preſent gracious Sovereign will feel the juſtice of the ſentiment) that the deſcendants of the old Jacobites, *on their own hereditary principles*, muſt at preſent be conſidered as among the moſt loyal of his ſubjects. In emergencies like ſome which are recently paſt, (and which, we fervently pray, are never to return) it is to ſuch men that we ſhould look, as the moſt ready and willing to rally round the Throne, and ſhed the laſt drop of their blood in defence of the conſtitution.

If theſe ſentiments be juſt, and we can truly ſay that on our part they are diſintereſted, it may be worth while to enquire, how far the *Oath of Abjuration*, as it now conſtitutes a part of the law of the land, is either adapted to the temper of the times, or conſiſtent with wiſdom and ſound policy.

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* See the moſt particular, and beſt authenticated account of theſe proceedings, in Macpherſon's Hiſtory of Great Britain.

† The reaſoning of the Jacobites on this ſubject was ſomewhat curious. They refuſed to admit the legality of the Union Parliament, and, indeed, of any other, from the era of what they conſidered as the *depoſition* of James II.: And yet ſome of them did not ſcruple, as it ſuited their convenience, or promoted their intereſt, to ſwear allegiance to Queen Anne. When charged by their enemies with this inconſiſtency of conduct, they declared, that they had fallen into it ſolely from the belief, that the Princeſs had intended to reſtore her brother to the throne.

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In the year 1702, when this oath was firſt impoſed on certain deſcriptions of Britiſh ſubjects, the framer of it, the Earl of Wharton, is ſaid to have declared, that he had now fallen upon a method of "damning the one half of the clergy of England, and reducing to beggary the other half." In Scotland, ſomething not unlike this appears to have been produced: For, in 1716, the Commiſſion of the General Aſſembly of the Church drew up an addreſs to King George I., praying that "the Oath of Abjuration might be ſo qualified, as that tender conſciences might take it;" it having been poſitively refuſed by ſeveral of their miniſters. That theſe men were real friends to the Revolution-ſettlement, and the moſt implacable enemies of the whole race of Stewart, is univerſally known; and yet their ſcruples, if they too rigidly interpreted the oath, need not ſurpriſe us.

The real fact is, that, if this celebrated teſt be ſcrutinized with ſeverity, as it is adminiſtered at *full length* to perſons who are to act in any public ſituation, it will appear, that it *literally* imports, in the *animo imponentis*, that "the perſon calling himſelf Prince of Wales, during the life of King James II., and afterwards King of England, France, and Ireland, was *not* the ſon of that ill-fated monarch; and that he *had* not any title whatever to the crown of this realm." Now, it is almoſt unneceſſary to remind our readers of the ſtale Revolution-ſtory of the "Warming-Pan," and that the birth perhaps of no child was ever more completely, more publicly, and, we may add, more *indecently* proved, than that of the Prince in queſtion. During the few months, alſo, that his father reigned, ſubſequent to his birth, he indiſputably *was* Prince of Wales (though he afterwards as certainly forfeited the title); and as ſuch he was regularly prayed for in all the churches in the three kingdoms, and even in the chapel of the Princeſs of Orange at the Hague. However extraordinary, then, it may ſeem, it is not, on that account, the leſs true, that the very means which were employed to *promote* loyalty, or at leaſt to ſublimate and purify it, actually operated towards the *extenſion of Jacobitiſm*. All the ſtaunch Jacobites of courſe rejected the oath. But there were numbers of perſons in England, and ſtill more, we underſtand, in Scotland, independent of the clergy, who wiſhed well to the Revolution, who would have ſworn, and kept inviolate their allegiance to the reigning monarch; and who yet ſcrupled ſolemnly to depoſe, that the ſon of the laſt ſovereign of the Stewart line was *not* the ſon of that ſovereign; while an excuſable partiality, at leaſt *north* of the Tweed, for the line of their native monarchs, (a race, as they pretend, the moſt antient in Chriſtendom) prevented them from abjuring, and ſtigmatiſing as baſtards, or ſomething worſe, the laſt of that race. Thus they found themſelves, on account of prejudices that were innocent, fairly proſcribed by the eſtabliſhed government. In their own defence, therefore, they became "Nonjurors;" and they thence were led to wiſh for the reſtoration of a family, under whom they might enjoy the privileges of their birthright,

right, without acting a part which was obviouſly diſhonourable; without being guilty (as they ſaid) of the moſt ignominious compliance, and the groſſeſt perjury.

That this is the real hiſtory of the origin and tenets of a deſcription of men, who formed, in 1745, no inconſiderable portion of the community, there is good reaſon to believe; although it is no leſs certain, that the great majority of both nations, regarding the *ſpirit*, rather than the *letter* of the oath, eaſily adopted, and have, for an entire century, continued it in uſe. For our own parts, we are not among the number of thoſe, who are diſpoſed either to dread the ingenuity, or admit the alternative of the noble Earl; becauſe we conſider the oath, in its real ſcope and meaning, to imply nothing more than a general propoſition, namely, the abjuration of all ſuppoſed right in the family of Stewart to the throne of theſe kingdoms.* He who is not bound by his oath of allegiance alone, will not probably be bound by any other oath that could be deviſed: And the *ſincerity* of him is at leaſt preſumable, who ſhows an over ſcrupuloſity as to the words, or terms in which he ſwears. If, however, in the preſent day, there be a ſingle individual, (and we believe there are many) deprived, by the vague language of an oath, of ſome of his beſt privileges as a Britiſh ſubject, does not his ſituation call for redreſs, from the liberal ſpirit of a Britiſh legiſlature? Even when Jacobitiſm flouriſhed, when it filled individuals with enthuſiaſm, and government with jealouſy, and well-grounded terrors, it may fairly be doubted, whether the impoſition of an oath, couched in the words of the one in queſtion, was wiſe or politic? If, then, for *ſuch* times it was unwiſe, it may *now* be conſidered as more than ſuperfluous.

In a period like the preſent, when it is of great moment to promote the *cordial union* of all, who are firmly attached to hereditary Monarchy, and the true principles of our conſtitution, we ſhall rejoice if we can contribute towards the removal of thoſe prejudices, which have ſo long been entertained againſt a reſpectable claſs of men. Sectaries and Nonconformiſts we ſhall never countenance: But honeſt Tories, ſprung from antient Jacobites, deſerve to be

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* The old Jacobites had a very ſtrong way of ſtating the difficulties which they alledged as being inſe arable from a *literal* interpretation of the oath; a ſtatement that might even puzzle the caſuiſts of our days, were they leſs maſters, than they are, of their art. A man (they obſerved) may ſurely "be faithful, and bear true allegiance to King George," though he feel not himſelf at liberty "ſolemnly and ſincerely to declare, that he believes, in his conſcience, that the perſon *pretended* to be the Prince of Wales, during the life of the late King James, *had* not any right or title *whatever* to the crown of this realm;" becauſe, by ſo doing, (they maintained) he would ſolemnly atteſt to be *true*, what he muſt know, if he knew any thing, to be both morally and hiſtorically *falſe*.—In the way that the Jacobites interpreted the oath, there is certainly no ſmall force in the objection.

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regarded in a different point of view. The ſentiments concerning their political hardſhips, which are here expreſſed with freedom, will, we truſt, obtain the approbation of the candid; and all good men muſt unite in the wiſh, that their ſituation ſhould attract the attention of the legiſlature.

The Books of the Apocrypha, with critical and hiſtorical Obſervations prefixed to each Book; with two Introductory Diſcourſes. By Charles Wilſon, D. D. F. R. S. E. and Profeſſor of Church Hiſtory in St. Mary's College, Univerſity of St. Andrews. Creech, Edinburgh; Cadell and Davies, London. 1801.

WE are already indebted to Dr. Wilſon for a very valuable treatiſe on Hebrew Grammar, which, being an improvement of that of Parkhurſt, has rendered the elements of that ſimple and antient language ſo plain and eaſy that a ſcholar without any extraordinary application can make himſelf maſter of them in the ſhort ſpace of a fortnight. Thus, the moſt venerable language in the world is rendered acceſſible to every philologiſt who wiſhes to trace the progreſs of language from the earlieſt times, to every logician who is deſirous of exploring the ſtate of the human faculties in a country where the doctrines of Grecian philoſophy were unknown, and to every theologian who has the honourable ambition of taſting the word of God at the original fountain. We were happy to find that the ſame author had directed his enquiries after ſubjects which his knowledge of Hebrew literature enabled him to elucidate, and which deſerve to be ſtudied by the Chriſtian divine.

Every reſearch which tends to exhibit the genuineneſs and authenticity of the ſacred ſcriptures, and enables us to diſtinguiſh and reject from them whatever is ſpurious, adds luſtre to the evidence as well as the doctrines of Chriſtianity, and conſequently is an additional benefit conferred upon man. Had we reaſon to ſuſpect that the antient Jews admitted any writings into the ſacred books without the moſt undoubted proofs that they were the genuine and authentic documents of the prophets, leſs confidence would be due to the judgment and teſtimony of the Jewiſh nation, and a more rigid examination would be neceſſary on our part. But we are aſſured that the Jews viewed with a jealous eye every writing which claimed to be the production of a prophet, and rejected it if it was not accompanied by the moſt complete proofs that it was written by the perſon whoſe name it bears; for we know that while they held in the higheſt reverence the books of the Old Teſtament, they refuſed a place among them to the books included under the title *Apocryphal.*

The proofs of the genuineneſs and authenticity of the books of the ſcripture are quite diſtinct from the proofs of their inſpiration. We can from our own examination judge whether a canonical book has

any marks of inſpiration; but our belief whether ſuch a book be authentic and genuine muſt depend entirely on the evidence of teſtimony; and this evidence is indiſpenſably requiſite before we can proceed to inquire into its inſpiration. Now we have every aid which teſtimony can afford, to ſatisfy us in theſe two important points. We have the evidence of all the writers of the Jewiſh nation that the ſacred books have been preſerved among them pure and uncorrupted ſince they were written, beſides the evidence of innumerable Chriſtian authors ſince the introduction of Chriſtianity. We know that as they are written in Hebrew they muſt all of them have been written befor or ſoon after the Babyloniſh captivity, for Hebrew after that period ceaſed to be the language of the Jews.

Joſephus, whoſe authority is of great importance, informs us, that it was the peculiar province of the prieſts to commit to writing the annals of the nation, and to commit them to poſterity. That theſe might be faithfully preſerved the ſacerdotal function was made hereditary, and the greateſt care was obſerved to prevent intermarriages with the other tribes as well as with foreigners. No man could officiate as a prieſt who could not prove his deſcent in a right line by unqueſtionable evidence. Regiſters were kept in Jeruſalem which at the end of every war were regularly reviſed by the ſurviving prieſts, and new regiſters were then compoſed. As a proof that this has been faithfully performed, Joſephus adds, that the names of all the Jewiſh prieſts, in an uninterrupted ſucceſſion from father to ſon, had been regiſtered for 2000 years; that is, from the time of Aaron till the time of Joſephus.

The national records were not allowed to be written by any man who might think himſelf qualified for the office; and if a prieſt falſified them, he was excluded from the altar and depoſed from the office. Thus we are aſſured that the Jewiſh records were committed to the charge of the prieſts, and as they may be conſidered as the ſame family from Aaron to the Babyloniſh captivity, and even to the introduction of Chriſtianity, the ſame credit is due to them that would be due to family and national records, which are always conſidered as the moſt authentic ſources of information. This indeed chiefly applies to the hiſtorical books: but it alſo aſſures us that the writings of Moſes and the prophets were preſerved with the greateſt vigilance and reverence.

Next to the hiſtory of truth, the hiſtory of falſhood and forgery is of the greateſt conſequence. Theſe two are indeed ſo blended, that it is impoſſible to examine the latter without exhibiting the former in a purer dreſs. Next therefore to the hiſtory of the evidence of the authenticity and genuineneſs of the books of the Old Teſtament (the New Teſtament excepted) the hiſtory of the Apocryphal books is of the greateſt importance; for it is impoſſible to inquire into the reaſons of their exclusion without adding to the value of thoſe that are canonical. The apocryphal books are not written in Hebrew, but

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in the Chaldee and Greek languages. Their date is not accurately aſcertained, nor do we know any thing of the authors; and what is of more conſequence, though they profeſs to be written long before the birth of our Saviour, they are not ſanctioned by the Jewiſh prieſthood.

As a relic of antiquity, however, as containing ſome hiſtorical facts of great importance, as abounding with pure and dignified morality, and as being admitted at one period into the Chriſtian church, they certainly are entitled to the attention of the ſacred critic. Dr. Wilſon has accordingly publiſhed them with two valuable preliminary diſcourſes, and with obſervations prefixed to each of the books.

In the firſt diſcourſe he explains the diſtinction between canonical and apocryphal writings, eſtimating the value of the latter, and aſcertaining the time when they were introduced as eccleſiaſtical books into the ſervice of the church. He begins by explaining the words *canonical* and *ſcripture*. By *canonical*, he ſays, is commonly underſtood inſpired books, but it ſignifies more properly that catalogue of books which was made up and eſtabliſhed by the canons or decrees of different councils aſſembled for this purpoſe. The term *ſcripture* alſo has been employed to denote inſpired writings, but it properly ſignifies any writing whatſoever; and the words *all ſcripture is given by the inſpiration of God*, &c. 2 Tim. iii. 16. ought to have been tranſlated "all divinely inſpired ſcripture is profitable for doctrine, for reproof, for correction, and for inſtruction in righteouſneſs." In the New Teſtament the word *ſcriptures* in the plural number denotes the ſacred books of the Old Teſtament. Luke xxiv. 32. Matth. xxii. 29. 2 Tim. iii. 15. When uſed in the ſingular it commonly means a particular paſſage of thoſe books. Examples of this may be found in Acts viii. 32 and 33. James ii. 23.

By the word *apocryphal* is meant ſome writing of unknown original and ſuſpicious authority, p. 14; or more properly books not authentic; that is, not the production of the writer whoſe name they bear, or containing hiſtories that are falſe or fabulous.

Origen who lived about A. D. 220 is the firſt author who mentions any of the apocryphal books. He allows them to be proper to be read in the churches, but denies that they have any authority in matters of faith. Euſebius, A. D. 320, mentions them alſo, but conſiders them only as mere human compoſitions. Athanaſius, A. D. 340, condemns thoſe who had intermingled a number of the apocryphal books with the acknowledged books of the Old Teſtament, as having done what was injurious to the faith, and apt to miſlead the ſimple and unwary. St. Jerome tranſlated the apocryphal books from the Chaldee and Greek into the Latin tongue; but at the ſame time declared that theſe books, though valuable on account of their moral precepts, pious prayers and alluſions to the ſacred books, were not proper for eſtabliſhing doctrines of faith. Thus we ſee that the Chriſtian fathers, during the firſt four centuries, conſidered the apocryphal

cryphal books as uſeful, but diſclaimed them as books of authority in matters of faith.*

On the other hand the council of Trent (p. 63) which conſiſted only of forty-three perſons, exalted theſe books to the ſame rank with the inſpired writings. This council in its fourth ſeſſion, A. D. 1546, declared by a public edict that it was the duty of all the faithful firmly to believe that all the apocryphal as well as thoſe univerſally eſteemed canonical books were in the Vulgate tranſlation to be held authentic and divine. In this decree the council included all the traditional lumber which had been accumulating till their days, denouncing the divine wrath againſt any one that ſhould reject or deſpiſe thoſe books and traditions.

The churches of the reformation tumbled to the ground the immenſe fabric of ſuperſtition which the ignorance or policy or zeal of the Romiſh church had reared. The apocryphal books having no other pretence to inſpiration than the authority of the council of Trent, were accordingly removed from the hill of God to the tents of men. The Church of England in its 6th article, after enumerating the canonical books adds: "And the other books, meaning the apocryphal books, (as St. Hierome ſaith) the church doth read for example of life and inſtruction of manners, but yet doth it not apply them to eſtabliſh any doctrine." The Swiſs confeſſion of faith publiſhed in 1566, and the declaration of faith preſented by the reformed church of France to Charles IX. in 1561, and the Belgic confeſſion of faith publiſhed in French the ſame year, employ words expreſſing the ſame ideas. The old Scottiſh confeſſion of faith ratified by the authority of James VI. in 1581, makes no mention of the apocryphal books at all. The confeſſion which is at preſent received in that church goes a ſtep farther than the other reformed churches. After declaring that the apocryphal books are not inſpired, it adds; "and therefore are of no authority in the church of God, nor to be any otherwiſe approved or made uſe of than human writings. This is an abſtract of Dr. Wilſon's hiſtory of the Apocryphal books.

In treating of the value of thoſe books he dwells moſt upon Eccleſiaſticus and the firſt book of the Maccabees. In this opinion we believe every man of ſound judgment will agree. Eccleſiaſticus abounds with ſome of the pureſt morality, and is adorned with many beautiful and ſublime thoughts. A number of ſuch paſſages are ſelected by Dr. Wilſon. The firſt book of the Maccabees gives a hiſ-

* The learned profeſſor might have added to this teſtimony of individual authors, that of the canons called apoſtolical, as well as that of the Council of Laodicea, which was held in the year 369. The firſt ſet of canons, though not dictated by the Apoſtles, are of very high antiquity, being referred to, both by St. Athanaſius and St. Baſil, as *antient* eccleſiaſtical canons; and they have in all ages been conſidered as of great authority in the church of Chriſt. *Rev.*

tory

tory of the cruelties inflicted upon the Jews by Antiochus Epiphanes, who conquered Egypt and Judea about 170 years before the birth of Chriſt. The facts are not, like many of thoſe ſtories mentioned in the other apocryphal books, inconſiſtent with the truth of ſacred hiſtory; for they are contradicted by no part of ſcripture, and they are confirmed by the account which Joſephus gives in his antiquities of the ſame prince. To Chriſtianity this book is of great value; for the predictions recorded in Daniel viii. 8. concerning the he goat, who is evidently Antiochus Epiphanes, were amply fulfilled in the events mentioned by the author of this book. Such is the value of theſe books to the moraliſt and the Chriſtian.

In the ſecond diſcourſe Dr. Wilſon illuſtrates the intimate connection between the Old and New Teſtament in religious and moral views, in matters of faith and practice, in ſtyle, compoſition and alluſion; to which is added a ſketch of the hiſtory of the Jews from the ceſſation of prophecy on Malachi to the final diſſolution of their ſtate, under the Emperor Veſpaſian, A. D. 70.

Dr. Wilſon makes the connection between the Old and New Teſtament conſiſt in theſe four points. 1. They proceed from the ſame origin, the holy ſpirit of God. 2. They are connected in types and anti-type. 3. There is a ſimilarity in divine and moral ſentiments, in language, ſtyle and compoſition. 4. In hiſtorical facts, alluſions, names of perſons, and a variety of circumſtances. In illuſtrating theſe, which is done at conſiderable length, he diſplays much knowledge of the Hebrew idiom, and of Jewiſh literature. In particular he has explained the phraſes, *name of God*, *heart*, *righteouſneſs of God*, *work of God*, *will of God*, and *day of the Lord*.

To theſe Dr. Wilſon has added an account of the Sanhedrim; of the modes of worſhip uſed in the temple, ſynagogues, and private oratories of the Jews, and a hiſtory of the four Herods mentioned in the New Teſtament. The two introductory diſcourſes extend to 218 pages. The remarks which precede the ſeveral apocryphal books are but few, but juſt and pertinent. Of theſe we ſhall give a ſhort abſtract.

I. Eſdras contains an abridgment of the two laſt chapters of 2 Chron. and of the books of Ezra and Nehemiah. It contains a fabulous ſtory of three young men belonging to Darius's life guards who diſputed about the palm of wiſdom. The date and author is unknown.

II. Eſdras ſeems to be the work of a Chriſtian Jew during the reign of Domitian. It abounds with alluſions to the New Teſtament. It alſo contains ſome trifling ſtories.

Tobit was not read in the Chriſtian church during the four firſt centuries. It is ſuppoſed to be the work of ſome Alexandrian Jew of the ſecond century. It contains ſome good paſſages, ſuch as the admonitions given by Tobit to his ſon, and the pious addreſſes on chap. viii. and xiii.

Tobit, the book of Judith, the ſtory of Suſanna and of Bell and the

the Dragon, ſeem to be Jewiſh novels. The ſupplement to Eſther contains ſome additional facts interlarded with falſehood.

The Wiſdom of Solomon is ſuppoſed to be the work of Philo, an Alexandrian Jew, who lived in the time of the Apoſtles, and contains many beautiful moral precepts, with ſomething however of rabbinical ſpiritualizing. The book of Baruch is a pious compoſition, but contains ſome things in oppoſition to the ſcriptures. As to the Epiſtle of Jeremiah Dr. Wilſon calls it an abſurd performance, unworthy of a place even among the Apocryphal books.

The Song of the Three Children contains many pious thoughts, confeſſions and prayers. The latter part of it, which the church of England has received into the liturgy, and occaſionally uſes inſtead of the Te Deum, ſeems to be an imitation of the 148 Pſalm.

As to Eccleſiaſticus and the firſt books of the Maccabees, the value of theſe has been already mentioned. The ſecond book of the Maccabees contradicts the firſt, and recommends a ſpecies of morality not much to be applauded.

Thus we have followed Dr. Wilſon carefully through the whole of his work, and have received a good deal of uſeful information. As to the ſtyle, it is plain, ſimple, and unaffected.

Maurice's *Modern Hiſtory of Hindoſtan.*

(Concluded from Vol. XII. P. 395.)

WE have already given a very favourable and we may confidently ſay a very juſt account of this work, and we think it our duty to reſume our notice of a production which may be conſidered as an important and intereſting addition to the hiſtorical treaſures of Engliſh literature. Mr. MAURICE has arranged his vaſt ſtore of materials with great judgment, and has ſelected ſuch as preſent themſelves moſt conſpicuouſly to the attention of the hiſtorian with his uſual diſcernment. The whole forms a luminous detail of Aſiatic hiſtory. The author's reflections are the reſult of a mind profoundly acquainted with human nature, and his characters are drawn with vigour, animation, and apparent fidelity.—As the work proceeds in a regular tenour, in which there is a dependency of parts throughout, we ſhall content ourſelves with recommending it as peculiarly entitled to the attention of the ſcholar and the politician. It exhibits that ſpirit of reſearch which muſt afford high gratification to the learned reader, while the politician is enabled to ſee by what cauſes the proſperity and ruin of ſtates are principally affected. We have little apprehenſion of tiring our readers in laying before them the following ample extract, commencing with the birth of MAHOMMED and concluding with the death of YEZDEGERD, the laſt monarch of the Saſſanian dynaſty.

" Concerning the exact year in which Mohammed was born, there have been great diſputes, both among Muſſulman and Chriſtian divines.

It

It is not a circumſtance of any very material importance, as it is from his *flight* from Mecca, and not from his *birth*, that the celebrated Arabian epoch commences. In fixing that event, as I have done in a preceding page, to A. D. 578, as well as invariably writing his name *Mohammed*, I have adhered ſtrictly to the text of Abulfeda,* the moſt celebrated and accurate of his numerous biographers. The details of his genealogy and the particular events of the early life of the impoſtor, are equally foreign to this hiſtory. They have been ſufficiently blazoned by others. Let us proceed to conſiderations of more intereſt and moment; the ſtate, at this period, of that religion which the new doctrines were intended to ſuperſede, and of that mighty empire which the Mohammedan arms eventually ſubverted.

" Amidſt the daring innovations that defiled, and the endleſs ſchiſms that at this important criſis convulſed, the Greek church, the genuine religion of Chriſt glimmered in the Eaſt but with a faint ray. At the ſame time, ſhaken to its very foundations, equally by foreign aſſault and domeſtic diſtractions the power of the Cæſars was haſtening rapidly to extinction. The jealous and embittered Jew had long beholden, with almoſt frantic impatience, the religion of the deſpiſed Galilean, in conſequence of the converſion of Conſtantine, decorated with all the ſplendours, and ſupported by all the energies of imperial authority; and was willing heartily to join in any project for the utter extirpation of ſo deteſted a code, that did not offer groſs violence to the ſublime ſanctity of his own. The Perſian had marked with horror the ſacrilegious outrages committed by the intolerant zeal of the victorious Chriſtian againſt the altar of the Solar Fire, and the Pagan world in general, mourned over, and vowed revenge for, their mutilated gods and demoliſhed temples. To unadulterated Chriſtianity, there remained but few friends any where, and ſtill its moſt inveterate enemies exiſted in its own boſom, thoſe numerous ſectarians, thoſe fanciful expoſitors, thoſe wilful pervertors of the ſacred text, who under the name of Arians, Sabellians, Jacobites, Neſtorians, Manichæans, and Eutychians, had publicly broached thoſe nefarious doctrines, that excited the extreme ſorrow of all the good, and provoked the contempt and deriſion of all the impious. No period, therefore, could be more favourable than the preſent, to the views of an artful and daring innovator, fraught with genius, to fabricate a new religion, and armed at the ſame time with a reſiſtleſs ſword to compel the acceptance of it.—Amidſt the innumerable hiſtories already in exiſtence of Mohammed and Mohammediſm, a conciſe ſketch from my pen, prefatory to the narrative of the Moſlem invaſions of India, of that falſe prophet's character, his views, and incipient progreſs, will, I preſume, be deemed amply ſufficient.

" Without the advantage of ſcience and education, yet poſſeſſing diſtinguiſhed natural talents and ſtrong intellectual endowments, this prince of impoſtors, this ſingular compound of vice and fanaticiſm, whoſe juvenile years were paſſed in mercantile occupation, and who, in that employ had repeatedly travelled through Paleſtine, Syria, and viſited moſt of the great commercial cities in that part of Aſia, had early acquired, on the great theatre of active life, a ſpecies of wiſdom far ſuperior to what books could have taught him, or the ableſt maſters of Aſia have inſtilled. He

* " Vide Iſmael Abulfeda de Vitâ Mohammedis, p. 1; edit. Gagnier Oxon. 1723."

ſeems

ſeems alſo, to have inherited from nature, an ardent enthuſiaſtic ſpirit, and an undaunted courage to accompliſh whatever he cautiouſly but reſolutely projected. In the courſe of his travels and of conſiderable dealings with merchants of other countries and religions, Mohammed had obtained ſo deep an inſight into mankind, and had taken ſuch a comprehenſive view of their religious prejudices and political opinions, as rendered him in a peculiar manner qualified for the arduous undertaking in which he had determined to embark. By an union, however forced and unnatural, in one comprehenſive code of the leading principles and tenets of all the heretical ſects among Jews, and Chriſtians, by a reverential acknowledgment of the high prophetic office and character of Moſes and Chriſt, by an artful ſelection and inſertion, in various parts of that code, of many of the ſublimeſt paſſages contained in the ſacred volumes of thoſe people; by affecting, at the ſame time, ſtrenuouſly to inculcate as the fundamental baſis of his religion, the doctrine of the Unity of God, and yet by luxurious deſcriptions of a paradiſe, artfully accommodated to the licentious conceptions of the Eaſtern ſenſualiſt, inſidiouſly attempting to win over to his ſcheme the Pagan idolater, by theſe combined efforts, he hoped to collect, and in a ſhort time he did collect under the ample banners of Mohammediſm, multitudes of every varying creed from the remoteſt regions of Aſia. For thoſe incorrigible ſinners who obſtinately rejected its proffers and reſiſted its allurements, the ſword of temporal vengeance was wide unſheathed, and offended Heaven, by the voice of its choſen prophet, thundered out their damnation in the moſt dreadful anathemas. Being elevated to ſudden independence, by an union with one of the nobleſt and richeſt families of Mecca, the hitherto repreſſed flame of ambition and fanaticiſm, his leading characteriſtics, at once blazed out, and though the falſe prophet himſelf was ſo utterly illiterate, that he could neither read nor write, yet by the ſecret aſſiſtance, as has been fully proved, of two eminently learned perſons, his tools in this dark buſineſs, the one named Abdollah, an apoſtate Jew, a native of Perſia, well verſed in the abſtruſeſt myſteries of the Talmud, and the other ſtyled by Chriſtian writers, Sergius, a Neſtorian monk, intimately acquainted with all the hereſies and diviſions at that time prevalent in the Chriſtian world; with this aid he compoſed that inconſiſtent but elegant jargon of diſcordant doctrines, denominated the Coran; a work which, with ſhameleſs effrontery, he affirmed, was penned by the finger of God, and brought, in detached portions, from the golden table, depoſited, for eternal ages, by his throne in the higheſt heaven.* The better to veil his deep-laid plot, againſt the liberty of his country and the government of Aſia, for a conſiderable time previous to the public avowal of his apoſtolic miſſion, he affected the ſeclusion and auſterity of the ancient prophets, and retired from all intercourſe with human ſociety, to the gloom of a cavern on Mount Hara, about a league from Mecca, in the ſacred ſilence of that ſolitude to meditate on and mature the mighty project of glory and aggrandizement. The ſubſequent exploits of this great but wicked man, have, as before remarked, been the theme of ſo many able pens; his fraudful and impudent impoſtures as a *theologue*, his ſagacious plans as a *politician*, and his brilliant feats as a *warrior*, from the æra of that retirement, or rather, of his compelled flight from Mecca, denominated by

* Conſult Sale's Preliminary Diſcourſe to his Tranſlation of the Coran, Vol. I. page 85.

Arabian

Arabian writers, the Hegira, and which it is of material importance the reader ſhould bear in recollection, took place, according to the moſt correct calculations of their chronologers, on the 16th of July, A. D * 622, to his decease ten years after, or in A. D. 632,† have been ſo repeatedly detailed, and in ſuch maſterly ſtrains of eloquence, by Chriſtian writers of the moſt diſtinguiſhed rank and talents, that it is entirely unneceſſary for me to tread over again the beaten ground of his triumphs, and thoſe of his immediate ſucceſſors, on the plains of Aſia and Afric. Thoſe that are directly or collaterally connected with India have, alone, any claim to conſideration in this hiſtory, and they open, indeed, a vaſt and varied field for our contemplation. Of the tranſactions of the Arabians in that ſecluded region, I ſhall endeavour to ſketch the great outline, and delineate the ſtriking features only, leaving the diſguſting minutiæ of innumerable inferior battles and maſſacres to be recorded by thoſe who may take more delight than myſelf, in enumerating the ſanguinary atrocities of the moſt barbarous deſpots, in the whole catalogue of Aſiatic conquerors.

The intimate connection of India with Perſia, or rather the compelled dependence, for a ſeries of ages, under the Parthian and Saſſanian dynaſties, of the former on the latter empire, renders it neceſſary, in the ſurvey which we are about to take of the Mohammedan conqueſts in the more eaſtern diſtricts of Aſia, for their triumphs in the South only collaterally affected India, that the reader's eye ſhould be directed to the earlieſt exploits of their generals in Iran, ſo immediately introductory to their achievements on the plains of India. The vigour in arms and council, of the great Choſru Parviz, had ſucceeded in partly reſtoring that empire to its ancient height of power and grandeur; but the ſubſequent and repeated attacks of Heraclius had again ſhaken to its very centre, and eventually produced the dethronement and murder of that ſovereign, by the parricidal arm of his ſon Siroes. A rapid ſucceſſion of princes, puſillanimouſly weak, or deſperately wicked, had ſucceeded Choſru on that throne, till the firſt invaſion of it by the Arabs, which, though generally aſſigned to a later period, in the caliphate of Omar, certainly took place in the firſt year of Abubeker, the ſucceſſor of Mohammed. The fertile and beautiful domains not leſs than the enormous accumulated wealth of the Perſian monarchs, ſtimulated the needy wanderers of the Arabian deſart, thus early to attempt the ſubjugation of that country; at the ſame time the Sabian idolatries, to which both prince and people were ſo groſsly addicted, excited their indignation, and inflamed their ardour to baniſh from the earth, the celebration of its ſplendid, but nefarious rites. Irak, or Aſſyria, was a part of that vaſt empire neareſt their own territory, and was firſt aſſailed. The march of the Arabians was rapid and triumphant, till they reached the Euphrates, where it was found neceſſary to throw a bridge over that river, in order to attack the Perſian army encamped in the neighbourhood of Babylon; but the vigilance of Ferokhzad, the Perſian general, fruſtrated their efforts, by ſuddenly attacking the Arab troops that guarded it, and ſetting fire to the veſſels that compoſed it. The invaders, intimidated by this act of vigour, began a cautious retreat; in that retreat, their ſupplies of proviſion were cut off; the Perſian cavalry attacked them on all ſides;

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* See Iſmael Abulfeda in Vitâ Mohammed, cap. xxii. p. 45; and Ulug Beg's Epochæ Celebriores, p. 8.

† Iſmael Abulfeda, cap. lxii. p. 136.

and

and they were put to a total rout.* The defeated army returned to the frontiers of Syria, where they were met by powerful reinforcements, and after a ſhort interval, returned to the field with rekindled ardour and ſpirit. In this ſecond attack, they were oppoſed by a Perſian nobleman of high rank, named Alharzaman, at the head of a ſtill more formidable army; but the Perſian troops were unable to ſtand before the impetuous onſet of the Muſſulman army, ſtung with the ſhame of recent defeat, and filled with holy indignation againſt the worſhippers of fire. In the end, the former were utterly routed, and Alharzaman himſelf, and the greater part of his troops, in their precipitate flight, were cut to pieces.

"At this period, the Perſians owned for their ſovereign a queen named Arzema Dokht, who, however qualified, by abilities beyond the common lot of her ſex, for the internal controul of the empire, could not be ſuppoſed to poſſeſs that active martial genius which the preſent exigency of public affairs required. The very name of a woman governing, ſeemed to imply irreſolution and debility; the majeſty of the throne, and the glory of the temple were gradually expiring; and therefore to reſtore the fading luſtre of both, Arzema was, by the unanimous voice of the nation, depoſed, and a grandſon of Choſroes, though quite a youth, inveſted with the tiara.

"Yezdegerd, the laſt ſovereign of that illuſtrious dynaſty, which had now wielded the imperial ſceptre for nearly four hundred years, aſcended the throne, when only fifteen years old, and according to Alwakidi, and the moſt eſteemed chronologers of Aſiatic events, conſulted by Ockley, about the cloſe of the ſame year in which Abubeker ſucceeded to that, which on the ruins of the Arabian liberty and government, but without aſſuming a regal diadem, Mohammed had erected at Mecca.† In conſequence of the inexperienced age of Yezdegerd, the future conduct of the war was committed to a general of high renown, and of as celebrated a name, if it were not a name common to all the more illuſtrious warriors of Perſia, from the time of the great Cyrus, ROSTAM. Roſtam, if not wholly deſerving of that diſtinguiſhed appellation, as a conqueror, ſeems to have done all, notwithſtanding ſome inſinuations of Oriental writers to the contrary, that in the languiſhing debilitated ſtate of that empire, could be effected. Collecting together an army of one hundred and twenty thouſand men, he met the enemy, whoſe number amounted to only thirty thouſand men, but men whoſe ſinews, like their ſabres, were ſteel, and headed by Saad, a general to whom fear was unknown, and gave them battle, on the vaſt plains of Cadeſia, a city bordering on the deſert of Irak,

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* "Mirkhond in Texeira, p. 97. D'Herbelot, Article Touran Dokht."

† "Conſult Ockley's Hiſt. of the Saracens, Vol. I. p. 113, and Eutychii Annales, Vol. II. p. 256. The famous æra of Yezdegerd commenced, according to Ockley, who has, in this place, corrected an anachroniſm in both Abulfaragius and Al Makin, in the eleventh year of the Hegira, and on the 16th of that very month, on the 7th of which, the impoſtor himſelf died, viz. the 16th of June, A. D. 632, in which Abubeker began his ſhort reign of only two years. But the event of the firſt Arabian invaſion of Perſian Irak, is by the two Oriental hiſtorians laſt mentioned, placed two years later, or in A. D. 634, and as obſerved in the text, under the caliphate of Omar.

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where was maintained for three ſucceſſive days, one of the moſt prolonged and bloody conflicts that was ever witneſſed in Aſia, or ever decided the doom of a great empire.

" In the courſe of thoſe three days, ſixty thouſand Perſians are ſaid by Al Makin, who is unuſually minute in his account of this battle, to have periſhed by the ſabres of the Arabians; the latter confeſs, that not leſs than ſeven thouſand five hundred of the true believers were ſlain in this deciſive engagement.* The battle of Cadeſia put them in poſſeſſion of the whole of the important province of Irak; and the city of Baſſora, immediately erected on the weſtern bank of the great river formed by the junction of the Tigris and Euphrates, at once ſecured its dependence, and commanded its commerce.†

" Animated, rather than ſatiated with the ſurvey of the immenſe booty already acquired by their lawleſs and unprovoked irruption, after a ſhort period of neceſſary repoſe, and after having been again re-inforced by freſh battalions, the holy banditti preſſed forward with all the celerity, inſpired by the mingled impulſe of enthuſiaſm and avarice, to Cteſiphon, or as the Orientals term it, Al Madayn, the noble, the unrivalled, the yet unconquered capital of Perſia. Their name and barbarities had already diffuſed ſuch terror through all its provinces, ſo abject was the ſpirit, and of ſo venal a ſtamp the patriotiſm of the governors of the intermediate cities and forts, that ſcarcely a lance was raiſed, or an arrow hurled to oppoſe their deſolating progreſs through the heart of that beautiful country. When this devouring army of human locuſts reached Cteſiphon, they found that the royal family, appriſed of their approach, and ſtruck with horror and diſmay, had fled with the greateſt part of the imperial treaſures, from its ſplendid palace, to the rugged receſſes of the Median mountains; nor did the valiant and wealthy citizens that guarded its gates, give them that ready admittance, which they had promiſed to themſelves, within its lofty walls. Unſkilled in the arts of defence, their oppoſition was fruitleſs, and only ſerved as an excuſe to the irritated ſoldiers, when by an united and vigorous aſſault they had carried the ramparts, to ſpread wider the torrent of deſtruction, and die their ſabres deeper in Perſian blood. It is impoſſible to deſcribe the infinite wealth of every various kind which recompenſed the warlike toils of the victors, on the capture of this vaſt and magnificent metropolis; the quantity of gold and ſilver in bullion and coined money, which Yezdegerd was unable to tranſport into Media; the coſtly furniture, rich carpets, and beautiful tapeſtry, diſplaying the moſt brilliant dies, and the moſt elaborate efforts of the looms of India and Perſia; cabinets of all the precious woods; curious vaſes of agate and cryſtal, ſtudded with gems, found in the palace of the Great King, and the rich ſilks and other objects of barter that crowded the overflowing warehouſes of the merchants. In ſhort, the whole wealth of the monarch and the nobility centered there, and enriched the victors beyond all the limits of calculation.‡

Such

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* " Al Makin Hiſt. Saracen. p. 25."

† " Ibid. p 27."

‡ " Iſmael Abulfedæ Annales Muſlemicæ, p. 69; et Al Makin, Hiſt. Saracen. p. 26. For the reader's gratification, I inſert below the account of the latter, which probably contains no exaggerated detail of the pomp and

" Such are the accounts of the Arabian writers, and we ſhall be little inclined to doubt their verity, if we, on the other hand, turn to the page of D'Herbelot, and peruſe what is there extracted by that author, from Mirkhond and other native Perſian hiſtorians, of the immenſe ſums laid out upon, as well as treaſured up, in the vaults of the palace by Choſru, ſurnamed Parviz, the magnificent predeceſſor of Yezdegerd, who adorned it with all the ſpoils of his conqueſts in Egypt, Syria, and the iſlands of the Mediterranean. This oſtentatious monarch is ſaid to have diſpoſed the upper part of this palace in the form of a throne, elevated aloft on many thouſand columns of ſilver, from which he gave public audience to the ambaſſadors that flocked to Cteſiphon from the moſt diſtant regions. The concave dome above was decorated with a thouſand globes of gold, wherein all the planets, and great conſtellations, were ſeen to perform their natural revolutions; all the walls of this ſumptuous place being covered with tapeſtry, wrought with gold flowers, and enriched with pearls and other precious ſtones. Underneath the palace he had an hundred vaults filled with treaſure; and when the tyrant was, in conſequence of his extortions and cruelty depoſed, he was confined in one of thoſe vaults, that he might continually contemplate the cauſe of his ruin, and, while bending under the weight of golden chains, might acknowlenge how inadequate to confer happineſs, or aſſuage deſpair, were the accumulated treaſures of a rifled world.*

" After the ſack and plunder of Al Madayn, the victorious army purſued their march into the interior provinces, where the governors, terrified by their numbers and the fate of their capital, every where opened the gates of the cities and caſtles, and many of them readily conſented to ſave their lives and property, by embracing the Mohammedan religion. Of this ſort and ſimple creed, required to be confeſſed and adhered to—— 'There is only one God: and Mohammed is the Apoſtle of God;' of this holy ſentence, or apothegm, which immediately conſtituted him who pro-

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and ſplendour of the Perſian ſovereigns, and certainly will impreſs him with no contemptible idea of the Perſian artiſts and manufacturers.

" Eodem hoc anno occupavit Saadus Medajinam Coſroæ, tranſiitque ipſe et Muſlimi Madajinam, et potiti ſunt omnibus et opibus theſauris Coſroæ: dicunturque inveniſſe millies mille millia aureorum: inveneruntque domum in qua corbes erant veſtiti plumbo, in quibus vaſa erant aurea et argentea. Invenerunt et domum plenum camphora, quàm Muſlimi rati ſal eſſe, in fermento uſurparunt, unde amarus erat panis. Invenerunt et coronam Coſroæ, et veſtimenta ejus auro intexta, et gemmis plumata: item loricas Coſroæ, et galeas ejus: nec non velum portici; ex quo à Saïdo laceratо, exierunt mille drachmarum millia: valebat autem quæque drachma 10 ſtateres. Invenerunt et tapetum ſericum 60 cubitos longum, et totidem latum; in quo figuræ et gemmæ erant inſtar florum: in margine ejus tanquam terra erat, conſita herbis et plantis, ad modum herbarum terræ, tempore veris, facta gemmis, auro, atque argento. Cumque ad Omarem perveniſſent, diſcidit eam, atque diſtribuit Muſlimis: contigitque Ali pars, quam vendidit viginti millibus; neque ea tamen erat ex optimis."

* " See D'Herbelot, Bibliotheque Orient. Art. Khoſru ben Hormouz.

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nounced it a member of the Mohammedan church, converted the moſt deteſted enemy into the firmeſt friend, and exalted the meaneſt ſlave to the rank of a brother, the former part contained a truth already deeply engraved on the heart of the better educated among the Perſians, who under the ſymbol of Fire, worſhipped none other than the only living and true God, *that anſwereth by fire*; in reſpect to the axiom contained in the latter portion of that ſentence, a rational perſuaſion, at leaſt, of its verity, might ariſe in any cool diſpaſſionate mind, that, ignorant of the inſidious and fraudful means by which the impoſtor had firſt propagated his doctrines, deliberately reflected on the ſudden and wide diffuſion of his faith, and the aſtoniſhing and almoſt miraculous ſucceſs of the Muſſulman arms. The conciſe, yet energetic ſimplicity of this creed, inculcating ſolely a firm belief in the firſt great principle of natural religion, and the ſanctity of the character that promulged it, contributed, not leſs than the ſword by which it was enforced, to render it embraced, with little reluctance, by thoſe philoſophic minds that deſpiſed the popular worſhip of images, and obſerved the venal proſtitution of the idolatrous prieſts, and the ſanguinary, though often ſplendid, rites that polluted the pagan temples. In this degraded ſtate of all the ancient religions of Aſia, the times ſeemed to require the expanding faculties of the human mind, to demand the public avowal of a religious code, at leaſt more enlightened than the blind and bloody Pagan ſyſtem, which ſtill delighted in the barbarity of human victims, agonizing on the altars of the Perſian Mithra, and the Indian Seeva!

" Mohammed's penetrating eye ſaw this, and his daring genius created and promulgated that code. Though ſcarcely a ray of genuine Chriſtianity emanated through the groſs darkneſs that clouds the Coran, yet, as it profeſſed a veneration for the Hebrew patriarchs, and exalts on high the prophetic character of Chriſt, neither Jews nor Chriſtians were greatly alarmed at the firſt propagation of its heterogeneous dogmas. By the Pagans, the new code was received with avidity; nor, replete as it was, with ſounding promiſes of high rewards in this life, and liberal in its proffers of infinitely greater, in that which is to ſucceed, in a Paradiſe well underſtood and well reliſhed by the luxurious progeny of Aſia, can it excite wonder, that both in Perſia and India, Iſlamiſm ſoon obtained a multitude of proſelytes. When once obtained too, the fidelity and attachment of thoſe proſelytes were inviolably ſecured, ſince inevitable death, temporal and eternal, is the dreadful doom, denounced by the Coran againſt thoſe who relapſe into their priſtine error. One of the moſt illuſtrious of its converts at this period was Harmozan, a Perſian nobleman who governed the province of Chuzeſtan, the ancient Suſiana, which he for ſome time vigorouſly defended againſt the invaders; but this ſatrap, in the end was conquered, ſent priſoner to Mecca to do homage to Omar, converted, and received an ample ſtipend from the caliph, in reward of that converſion. After the capture of Suſa, a noble, but not in theſe times, an imperial, city, Hamadan, Iſpahan, what *was* Perſepolis, and all the other renowned cities and palaces of the great Shahinſhah, or *king of kings*, ſucceſſively became the prey of the victors. The ſtupendous ruins of Iſtakar impreſſed them with no awe; nor were the tombs of the Choſroes ſacred from their ravages.*

* " Abulfedæ Annal. Moſlem, Tom. I. p. 249, ad Annum Hegiræ 21, A. D. 641.

" In the mean time, the unfortunate Yezdegerd was collecting together in Media, the ſcattered remains of the Perſian army; the Magi ſounded their ſacred trumpets in the ancient ſeat of the religion of Zerduſht;* and the imperial banners, diſplayed on the ſurrounding eminences, ſummoned the youth of Perſia to the inſtant defence of all that remained to them venerable in the ſacred, or valuable in the civil inſtitutions of their valiant, forefathers. The ſtruggle was made with vigour and enthuſiaſm; but the fatal termination of the battle of Julula, fought exactly nine months after the reduction of Al Madayen, too manifeſtly declared, that the Sun of Perſia was for ever ſet. Yezdegerd, who though ſtill young, had in that battle performed the duties of a great king and a brave commander, after its inglorious iſſue, continued his flight, together with the royal family, firſt to Parthia, whence, after a ſhort ſtay, not thinking himſelf ſecure even there, from the purſuing foe, he preſſed on to the great range of mountains that riſe on the moſt northern frontiers of his dominion. The province of Fargana, on the diſtant Jaxartes, next received the fugitive monarch; here he was received by the Scythian ſovereign, named Tarkhan, with reſpect and hoſpitality, and hence he ſolicited ſuccours of the ſovereigns of Turkeſtan and Sogdiana, who, touched with compaſſion, at the misfortunes of ſo great a prince, prepared an army to reinſtate him on the throne of his anceſtors. He is even aſſerted by M. De Guignes, from his Oriental authorities, to have ſent a ſolemn embaſſy to the remote, but at that time powerful, emperor of China, ſtating his calamities, and imploring his aſſiſtance.† But while Yezdegerd was ſupplicating foreign aid, ſome of his more zealous and faithful ſubjects at home, deriving reſolution from deſpair, had united from various and diſtant quarters at Nehavend, a city of Farſiſtan, advantageouſly ſituated on a hill, fourteen paraſangs ſouth of Hamadan, to the amount of one hundred and fifty thouſand fighting men, and were determined to make one grand and final effort to ſave from utter extinction the ſacred flame, and from irretrievable ruin the ſinking empire. The battle of Nehavend, is an event greatly celebrated in the annals of the Arabs. It proved extremely obſtinate and bloody, and laſted, according to Al Makin, for *three* ſucceſſive days, on the laſt of which the Moſlems proved completely victorious, and drove their antagoniſts with immenſe ſlaughter from the laſt field, in which the Perſians were ever able to make head againſt their cruel deſpoilers.‡ Al Nooman, who

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* " It was in a cavern of the Median mountains, that Zerduſht celebrated the firſt rites of his religion. See Porphyry De Antro Nympharum, p. 256. See, alſo, Indian Antiquities, on this intereſting ſubject, Vol. II. p. 298; firſt edition."

† " De Guignes Hiſt. des Huns, Tom I. p. 64."

‡ " Al Makin, Hiſt. Saracen. p. 29. The circumſtance of another Perſian engagement like that of Cadeſia, laſting *three days*, induces me to cite the original paſſage, that I may not appear to have confounded the events;

" Hoc anno geſtum eſt bellum Nahawendicum, cum enim ibi conveniſſent Perſæ, acceſſit ad eos Nuamanus, filius Macrani, cum magno Muſlimorum exercitu, qui, commiſſo prælio, intra TRIDUUM eſt occiſus, et ſucceſſit ei Hodaifas, filius Jamani. Tandem vicerunt Muſlimi, et Infideles in fugam verſi ſunt, multis eorum occiſis."

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commanded the Mohammedan army, one of their braveſt generals, and (what was then eſteemed more honourable than all warlike laure's) a Companion of the Prophet, fell in this action, but his poſt was quickly and ably filled by Hodaifa Ebn Yaman, who following up this important and deciſive blow, made all Perſia bow to the Saracen yoke, except the two remote dependent provinces of Kerman and Sejeſtan, whoſe governors preſerved their loyalty unſhaken, and for a ſeries of years held out againſt all the forces ſent againſt them, giving occaſional protection to their perſecuted ſovereign, and regularly remitting to him their reſpective revenues; but theſe alſo were in the end compelled ſubmiſſively to bend before the growing power of that mighty coloſſus, whoſe gigantic ſhadow already darkened the half of Aſia.

"To conclude the mournful narrative of royal woe; Yezdegerd with the few nobles and a part of the army that ſtill remained attached to his cauſe, had retired into Choraſan, and kept up for many years, in that remote province, the parade of a court, and the ſhadow of imperial grandeur. He was, however, little better than a vaſſal among thoſe Sogdian and Turkiſh tribes, the deſcendants of the Maſſagetæ, who had ever been the ſworn enemies of the Perſian empire. But the degraded and exiled ſtate of Yezdegerd had diſarmed their fury, and they afforded protection where they could no longer injure or inſult. The Arab invaders of Perſia were alſo in too great ſtrength to be attacked, either with the view of replacing Yezdegerd on the throne, or of ſeizing the kingdom for themſelves. In one of the few cities that yet remained to him, called Meru al Roud, or *Meru on the river*, i. e. the Oxus, to diſtinguiſh it from another Meru in the ſame province of Choraſan, a formidable inſurrection broke out, headed by the governor himſelf, and the rebels had called in a neighbouring tribe of Turks to ſupport them in their oppoſition to the regal authority; ſo that when Yezdegerd, with his ſmall army arrived to ſuppreſs the inſurgents, he found the ſwords of his new but perfidious allies, turned againſt him in a battle in which he was defeated, and that army put to a total rout. This is one account of the Arabian hiſtorians, but by others it is recorded,* that by repeated ſolicitation, he at length prevailed on the king of Turkeſtan to accompany him at the head of a large army, for the recovery of the throne of Perſia; that in their progreſs towards Perſia, his own army having conſiderably increaſed in numbers, Yezdegerd thought himſelf ſufficiently powerful to act without the aſſiſtance of a ſovereign whoſe views he ſecretly ſuſpected, and ſought ſome frivolous pretext to diſmiſs the auxiliaries, which ſo enraged the Turkiſh king, that incited by an ungrateful traitor of the name of Mahwa, who had formerly been a ſervant of Yezdegerd, he fell with his whole force upon the Perſians, entirely defeated them, and compelled the king to ſeek his ſafety in precipitate flight. In that flight, he arrived faint and exhauſted with fatigue, on the banks of a river, where he found a fiſherman, or as ſome authors have it, a miller, with his boat, to whom, in the anguiſh of his ſoul, he offered his rings, his bracelets, and other regal ornaments, for that immediate tranſportation which could alone ſave him from the fury of the purſuing foe. While the unfeeling brute heſitated to ferry him over, becauſe his

* "Both accounts are given by Abulfeda, Annales Muſlemici, Tom. I. p. 267, ad annum Hegiræ 31."

exact fare in as many pieces of current ſilver was not offered to him, the Turkiſh cavalry galloped up, and being too well acquainted with his perſon, with their ſcymeters they immediately diſpatched the unhappy monarch, who thus, like the unfortunate Darius, prematurely periſhed by the hands of vulgar aſſaſſins, in the 35th year of his age, and in the 19th of his *reign*, if a long ſucceſſion of the moſt diſaſtrous incidents that ever fell to the lot of man, may be thus denominated. *.

Diſcourſes on various Subjects. By Thomas Rennell, D. D. Maſter of the Temple. 8vo. Pp. 365. Rivingtons. 1801.

AMONG the ſermons of various character, which are every day produced, it rarely happens that diſcourſes equally calculated for preaching and publication come under our review. Some are marked by logical preciſion, exact definition, and cloſe reaſoning; by biblical criticiſm; by hypothetical diſquiſition; by ſententious elegance and claſſic gracefulneſs. Theſe are ill ſuited to the pulpit. Others are ſtriking though ſuperficial; pathetic, but poſſeſſing little argument; diffuſe, but tautological; perſpicuous and pleaſing, but full of inaccuracies: Such are not proper for the public eye. The compoſitions before us, however, poſſeſs all the characteriſtic beauties that are capable of combination, in diſcourſes both from the preſs and the pulpit. With the ſtyle of Dr. Rennell, indeed, our readers are too well acquainted, to require any attempt on our part to diſcriminate or point out its excellence. Diffuſe as Cicero, energetic almoſt as Demoſthenes, Dr. R. addreſſes us with an apoſtolic fervour, to which the moſt ardent eloquence of a Pagan is cold and ſpiritleſs—with an animation which could be derived only from Chriſtian ſources. If we may compare theſe performances with any modern productions of the ſame kind, we think they much reſemble a few of thoſe celebrated ſermons preached by White at the Bampton Lecture.

In the firſt diſcourſe, on "the Vice of Gaming," conſiſting of nearly fifty pages, the ſubject is treated in a maſterly manner. The effects of gaming, as produced on individuals, and its conſequences as they affect the ſtability and order of civil government, and the public and ſocial influence of Chriſtianity, are here, clearly and ſtrongly repreſented and elucidated. If the gameſter can remain unawakened by this diſcourſe, untouched by its perſuaſive eloquence, he muſt be far gone in iniquity. But Dr. R. hath no great hope of being able to recover the profeſt gameſter from the error of his ways.

The ſermon "on Old Age," is of a different character from the preceding. It is not ſtrikingly grand; but gently perſuaſive: It hath attractions peculiarly its own.

"To a Chriſtian we may ſafely and boldly aſſert, that old age is ſo far from being a burthen of miſery, that it is the moſt happy and comfortable

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"* Ockley's Hiſtory of the Saracens, Vol. I. p. 329, ubi ſupra."

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period in his whole exiſtence here on earth; and if men ever ſhew or complain that it is otherwiſe, it is becauſe they are deſtitute of real operative religion. In age a true Chriſtian conſiders that the danger of his trial is paſt; a ſeal, as it were, ſet to his character, and his temptations have loſt their force and danger; he has by the mercy of God, and through the merits of Chriſt, made his 'calling and election ſure.' Is he interdicted by his religion from ſenſuality and diſſipation?—Pleaſures even yet await him; the exquiſite pleaſure of relieving the indigent, inſtructing the ignorant, comforting the afflicted.—Ambition ſtill remains to him, (if I may call ſo *great* a work by ſo *mean* a name) the great ambition of furthering the kingdom of the Redeemer here on earth, of recommending the practice of piety and religion, by the comforts he demonſtrably deriveth from them; the noble ambition of bearing a deciſive teſtimony againſt vice, infidelity, and all the refinement of modern profligacy, in the midſt of an adulterous and ſinful generation.—The moſt valuable of all knowledge yet remains to him; the knowledge for which the great Apoſtle renounced all that human learning and human eloquence, for which he was ſo eminently diſtinguiſhed; *the knowledge of Chriſt and him crucified.* There remaineth to him, firm faith, vigorous hope, and fervent charity.—So far from looking upon Death as an evil, he longs 'to be diſſolved and to be with Chriſt.' Do the preſſures of pain, poverty, and diſeaſe, *combine* their force and poignancy in this laſt trying ſcene? The Chriſtian knows and rejoices that the moment is not far off, 'when he ſhall hunger no more, nor thirſt any more, neither ſhall the ſun lighten him, nor any heat; for the Lamb which is in the midſt of the throne, ſhall feed and ſhall lead him unto living fountains of waters, and God ſhall wipe away all tears from his eyes for ever?'

"*Such* comforts, *ſuch* ſupports, tranſcending all expreſſion, and paſſing all underſtanding, are known to await the aged and dying Chriſtian, by thoſe whom chance or profeſſional duty have ever called to be witneſs of theſe edifying ſcenes. What to the adherents of luxury, diſſipation, ambition, and worldy wiſdom, cloſed by the flippant reprobacy of modern infidelity, is dreary and deſolate, is to the Chriſtian, matter of ſteady joy, and complacent triumph. Let us leave then to the mercy of God, thoſe who are reſolved to perſevere in worldly courſes to the end; but may we live the life, enjoy the age, and 'die the death of the righteous, and may our latter end be like his."

From the third diſcourſe, which is entitled "Benevolence excluſively an Evangelical Virtue," we ſhould gladly tranſcribe ſeveral pages, if our limits did not preclude the pleaſure; as, almoſt on every point of diſcuſſion, our opinion accords with Dr. Rennell's. In what follows, we more particularly agree with the eloquent preacher.

"That moral truth (independent of the light of revelation) *has* been progreſſive, may be fairly queſtioned. For we need not heſitate to aſſert, that none of the received ſyſtems of moral philoſophy, either in our own times or thoſe immediately preceding them, are, either in depth of reſearch, ſymmetry of parts, comprehenſion of views, deep inſight into human motives and paſſions, energy and dignity of ſtyle, at all comparable to thoſe delivered down to us from the moſt eminent of the Pagan moraliſts. We may hazard the aſſertion, that they will not for a moment ſtand the teſt of ſuch a competition. If therefore, the doctrines of *benevolence* ſeem in certain reſpects laid in ſounder principles in modern ſyſtems than in thoſe of

old, it is a ſuperſeded, neglected goſpel, from whence every ſound principle is covertly transferred, to which ſuch improvement is owing."

The note to this paſſage ſhall certainly be ſubjoined; though it contain an anticipation of what the writer of the preſent article intended to publiſh, and has long poſſeſſed in MS.

"If the Memorabilia of Xenophon, the Offices of Cicero, the Enchiridion of Epictetus, the writings of Antoninus and Hierocles, Arrian and Simplicius, are not thought ſufficient to warrant this aſſertion, the *Nicomachean Ethics* of Ariſtole will, above all, preſent an overbearing proof of it. Theſe laſt afford not only the moſt perfect ſpecimen of ſcientific morality, but exhibit alſo the powers of the moſt compact and beſt conſtructed ſyſtem which the human intellect ever produced upon any ſubject; enlivening occaſionally great ſeverity of method, and ſtrict preciſion of terms, by the ſublimeſt, though ſobereſt, ſplendour of diction. Ariſtotle had the ſingular art of infuſing eloquence even into a definition—of this his definition of *happiness* affords a marvellous inſtance: "ΕΣΤΙΝ ΕΥΔΑΙΜΟΝΙΑ ΚΑΤ' ΑΡΕΤΗΝ ΕΝΕΡΓΕΙΑ." The ſixth and ſeventh chapters of the laſt book of this great work are unrivalled in grandeur either of language or conception. If moral philoſophy, I mean *ſpecifically* and *properly* ſo called, without an incongruous mixture of *theology* and *politics*, (from either of which it is entirely diſtinct,) is to be ſtudied as a ſcience, in ſuch ſources it is to be ſought. Thence will be formed a manly intellectual vigour, an ingenuous modeſty and dignity of habit, an energy of thought and diction, and a reach of comprehenſive knowledge, which diſtinguiſhes the true Engliſh ſcholar. On the contrary, it is to be feared that the feeble ſpeculation which almoſt all *modern ſyſtems* of morality (ſuch I fairly and frankly own as Dr. *Paley's Principles of Moral Philoſophy*) encourage, and the ſuperficial information they afford, ſuperſeding the neceſſity of all active and real employment of the faculties, have operated more fatally upon the mental habits of the riſing generation than *total ignorance* could poſſibly have done. What renders men ſuperficial, renders them *pert*; and I hardly ever knew an inſtance, either in men or communities, where benevolence is not annihilated by *pertneſs*. Let it be remembered, as an important document, that the moſt ſuperficial and ſoppiſh nation of Europe has, in every change and modification of its habits, whether of *ſuperſtition* or Atheiſm, of tyranny or licentiouſneſs, been uniformly and notoriouſly the moſt cruel and relentleſs."

We highly applaud this "*fairneſs and frankneſs*" in the Maſter of the Temple: We admire his unſhrinking boldneſs in the great and good cauſe which he ſupports with ſuch diſtinguiſhed ability.

In the fourth diſcourſe ("for the ſons of the clergy") the deſcription of *the origin of the church of England* is truly ſublime. It ſtands unrivalled by all former deſcriptions of the church, though they are of frequent occurrence in ſermons and ſcriptural eſſays and diſſertations.

We may ſafely pronounce the fifth diſcourſe ("Rejoice with trembling") the beſt of thoſe numerous publications which we owe to the Hero of the Nile.

"Amidſt all we have ſuſtained, and all which may ſtill remain behind

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to be ſuſtained by us, it cannot but be moſt legitimately grateful to an Engliſh heart to recollect, that amidſt the humiliation and diſcomfiture of every Ally originally engaged in the conteſt, amidſt the various reverſes and overthrows which have been experienced by moſt of the ſurrounding nations, however varied in their circumſtances and diverſified in their forms of government, that although this nation was left *singly* to ſupport a conteſt to which the reſt of Europe was found to be unequal; yet, that in *every* region of that element on which the power of Great Britain, its riches, and its greatneſs are founded and eſtabliſhed, the victories wrought for us during the preſent conflict, ſhould, in ſplendour, magnitude, and importance, exceed the moſt ſignal of thoſe which preceded them in our annals. And indeed, when we give ſcope to our thoughts, and carry them forward to a contemplation of the *peculiar* circumſtances which belong to *one* of the leading events we now devoutly commemorate: when it is conſidered, that near that very region famed from the moſt remote antiquity; viſited by the Patriarchs; the long ſojourn of God's choſen people; the witneſs of his divine power, diſplayed in ſigns and wonders and an outſtretched arm; and above all, *honoured by the infant preſence of the Saviour of the world*; rendered venerable by the origin of letters, arts, and ſciences; and ſignalized by the moſt important tranſactions and conflicts in Greek and Roman ſtory; that even *there*, within the view of *that ancient river the river Nile*, the proweſs of the Britiſh Navy ſhould perhaps have decided (I hope I do not preſume in ſaying) *the fate of the univerſe*; that it ſhould *there* curb the furiouſneſs of an exulting heathen, "who imagined a vain thing,"—who had broached his commiſſion in blaſphemy, and as uſual marked his way in blood *—who had viſited cities, for centuries paſt emboſomed in peace, with indiſcriminate maſſacre and pillage—I ſay, if upon conſideration of *all* this, we ſhould be inclined to glory, to uſe the language of the great Apoſtle, we ſhould 'be fools in glorying.' Let us carry our thoughts to the foot-ſtool of that throne, where the conſummate *Chriſtian hero*, who was the inſtrument of this great deliverance to his country and mankind, carried *his* aſpirations. Nurſed in hereditary piety, and trained by the early leſſons of a venerable parent, whom God has graciouſly preſerved to an extended period of life, to be the witneſs of his ſon's atchievements, he has been found in the very fluſh of victory, to have fully aſcribed the glory unto God. Therefore 'Let the Lord alone be exalted in this day.' Let *him* whoſe God is *deſtiny*, and whoſe ſword has made ſo many women childleſs, beware, leſt 'the days of recompence ſhould be come;' leſt, in the language of the Prophet, 'Egypt gather up his armies, and Memphis bury them."

After theſe copious excerpts, we ſhall ſimply enumerate the ſubjects of the diſcourſes that follow.

"*Diſcourſe* VI. On the Connection of the Duties of loving the Brotherhood, fearing God, and honouring the King. Preached at St. Magnus church, London Bridge, in 1792. 2 Peter ii. 17. Love the brotherhood, fear God, honour the king.

"* Of the ſavage cruelties committed at Alexandria, without diſtinction of age or ſex, the intercepted diſpatches exhibit moſt ſtriking and important documents."

"*Diſcourſe*

" *Discourse* VII. On the Guilt of Blood-thirſtineſs. Occaſioned by the murder of the Queen of France. Preached in the cathedral church of Wincheſter, October 26, 1793. Ezek. xxiv. 6. and part of 7. Wherefore thus ſaith the Lord God, woe to the bloody city! to the pot whoſe ſcum is therein; and whoſe ſcum is not gone out of it!—bring it out piece by piece; let no lot fall upon it. For her blood is in the midſt of her; ſhe ſet it upon the top of a rock.

" *Discourse* VIII. On the Atonement. Preached at the Temple church on the faſt of the Crucifixion, 1799. Gal. i. 4. Who gave himſelf for our ſins, that he might deliver us from the preſent evil world.

" *Discourse* IX. A ſermon preached at St. Paul's Cathedral, at the triennial viſitation of the Right Rev. Beilby, Lord Biſhop of London, in May 1795. 2 Tim. iv. 5. Do the work of an evangeliſt, make full proof of thy miniſtry.

" *Discourse* X. Great Britain's Naval Strength and Inſular Situation, a Cauſe of Gratitude and Thankſgiving to Almighty God. Preached at Deptford, before the Right Hon. William Pitt, Maſter, and the Elder Brethren of the Corporation of Trinity Houſe, on Trinity Monday, 1796. Pſalm xxiv. 2. For he hath founded it upon the ſeas, and eſtabliſhed it upon the floods.

" *Discourse* XI. Ignorance productive of Atheiſm, Anarchy and Superſtition. Preached before the Univerſity of Cambridge on Commencement Sunday, 1798, and printed by deſire of the Heads of Houſes. Hoſea iv. 6. My people are deſtroyed for lack of knowledge.

" *Discourses* XII, XIII, and XIV. On the Sting of Death; the Strength of Sin; and the Victory over them both through Jeſus Chriſt. Preached at the Temple church in Eaſter term, 1800. 1 Cor. xv. 56, 57. The Sting of death is ſin; and the ſtrength of ſin is the law. But thanks be to God, which giveth us the victory through our Lord Jeſus Chriſt."

To the laſt three ſermons, in particular, we muſt *recal* attention. Well known as they undoubtedly are, we would wiſh them to be ſtill better known—" to be read, marked, learnt, and thoroughly digeſted!"

Obſervations on the Winds and Monſoons; illuſtrated with a Chart, and accompanied with Notes, geographical and meteorological. By James Capper, formerly Colonel and Comptroller General of the Army and Fortification Accounts on the Coaſt of Coromandel. 4to. Pp. 234. 15s. Debrett. 1801.

THE " Obſervations" are not only full of information, but entertainment; though written on a ſubject rather unpromiſing. A man of genius, however, can render every ſubject intereſting. What we chiefly admire in Colonel Capper is, his happy illuſtration of points familiar to almoſt every one, yet not ſufficiently conſidered even by men of ſcience. Of this aſſertion our readers will ſee ample proof in the following articles.

Dews, why more abundant in ſummer than in winter.

" Dews are ſaid to be vapours and exhalations raiſed from the earth by the

the heat of the day, which being afterwards condenſed by the cold air of the evening and night, in the higher regions of the atmoſphere, are again precipitated on the earth. They will of courſe, therefore, be more abundant in ſummer than in winter. But it is to be doubted, if in all countries, and at all times in any country, there are more clouds in ſummer than in winter. For example, in froſty weather in France, there are fewer clouds than in ſummer, eſpecially during the ſolſticial rains. But when the air is ſufficiently dry, either in winter or ſummer, to abſorb the moiſture raiſed by evaporation, the tranſparency of the atmoſphere will be preſerved, and few clouds will appear. On the contrary, when the atmoſphere is almoſt ſaturated with moiſture, and the inferior current of air has but little motion, the vapours in the form of clouds muſt neceſſarily remain ſtationary; but this, I apprehend, may happen equally either in winter or ſummer."

Why, when an eclipſe of the ſun takes place, we are to expect a difference in the motion of the air.

"If we conſider the nature of an eclipſe, both of the ſun and moon, we may perhaps diſcover ſome reaſon to expect a difference in the motion of the air at all places where the moon's ſhadow or penumbra falls. When the ſun's light to any part of the earth is ſo far intercepted by the moon, that he appears wholly or partly covered, he is ſaid to undergo an eclipſe, although, properly ſpeaking, it is only an eclipſe of that part of the earth obſcured by the ſhadow of the moon; and on the contrary, when the earth comes between the ſun and the moon, the moon falls into the ſhadow of the earth, and having no light of her own, ſhe ſuffers a real eclipſe from the interception of the ſun's rays. If then we ſuppoſe, that the motion of the air, that is the wind, is cauſed by the light and heat of the ſun, whatever deprives any part of our atmoſphere of a portion of that heat and light, muſt neceſſarily be ſuppoſed to cauſe ſome extraordinary motion in that part of the atmoſphere where this deprivation takes place, and conſequently when the ſun's light and heat to any part of the earth are intercepted by the moon, as in a ſolar eclipſe, a current of air will ruſh forward to the point of rarefaction with that degree of velocity, as to produce what is called a gale of wind. How far the ſame cauſes, acting in a leſs degree, are likely to produce a proportionate effect at the new moon or the quadratures, will probably be beſt aſcertained by a long ſeries of obſervations regularly made and carefully recorded in meteorological tables."

Why Africa has but few rivers; and its future ſtate conſidered.

"Africa, which is not ſuppoſed to have any glaciers as reſervoirs in the broadeſt part to the northward, nor any range of hills running N. and S. within the tropic, to produce regular periodical rains in the interior of this great continent, has therefore only a few rivers, and none to be compared in magnitude with thoſe in the other parts of the globe; and the different climates of Africa, therefore, are much warmer than thoſe of the other continents, as is very obvious from the extraordinary dark complexions of the natives, and the general appearances in nature.

"It is poſſible that the bowels of the earth in this continent may contain gold, ſilver, and jewels, equal in quantity, and the latter perhaps even ſuperior in quality, to what have been diſcovered on the oppoſite ſide of the ſouthern Atlantic; but ſhould curioſity, private intereſt, or public ſpirit, induce a continuance of the late attempts of the Europeans to explore the interior of this country, they probably will find ſcarcely any thing

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on the face of the earth to reward their painful researches, particularly on that part of it inland, which is situated immediately within the tropics. Let us, however, remember, that the arts and sciences once flourished on the northern part of this continent; that Carthage long disputed with Rome the sovereignty of the world, and rivalled their ancestors, the Phenicians, in naval enterprizes and trade. When therefore the bigoted, ferocious, and intolerant spirit of Mahometanism, which now is evidently on the decline, has entirely died away, the present piratical states of Barbary, enlightened by true philosophy, may also emulate the conduct of their predecessors, and cultivate commerce and those arts which now they endeavour to destroy.

"After ages, likewise, will probably behold colonies, immensely rich and extensive, established at the southern extremity of Africa. The variety of safe and commodious harbours, the goodness of the climate, and above all the central situation of the Cape of Good Hope, will probably hereafter render it the great emporium of the world. Whilst then the interior of the central part of this country, from physical causes, will ever continue an uninhabitable desert, the northern and southern extremities, and perhaps even the eastern and western coasts, may in the course of time give birth to nations equally rich and respectable."

It is in vain that we lament the want of attention in this country, to the great advantages of the Cape of Good Hope: for it is very certain, that they are and will be great, in a commercial point of view; though Col. Capper's prospect of "*the emporium of the world*" be deemed visionary.

The author's observations on "sounds" and "blights" are curious and deserving of attention, as is, indeed, the whole of his work.

The History of the Anglo-Saxons, from the Death of Egbert, to the Death of Alfred the Great. By S. H. Turner, F. A. S. Vol. II. and III. Cadell and Davies. London. 1801.

IN our volumes VI. and VII. Nos. Last and First, we reviewed the commencing volume of this work, and closed our account with "a strong recommendation of the work, as actually the most original, most judicious elucidation of the Saxon History, continental or insular, that has yet been presented to the public; as not merely an hopeful promise of what the author *may* do when he ceases to be young, but an existing proof of what he *can* do by what he *has* done, under all the disadvantage of youth and inexperience."* This recommendation is certainly a strong one. Yet the promise in it has been already fulfilled. And the youth appears already to have been thrown off, together with the inexperience.

The author having pursued in his first volume the history of the Anglo-Saxons, from their earliest appearance on the north of the

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* September, 1800, p. 14.

Elbe,

Elbe, to the death of their monarch Egbert in 836; he continues it in theſe two volumes to the Norman Conqueſt. In this continuation, the ſtriking feature is the combination of the incidents of North Germany with the facts of our own iſland, and the fuller face of hiſtory which this union of annals preſents to our eye. "The writers of the General Hiſtory of England," Mr. Turner tells us, "have overlooked the importance of the Northern literature to the Saxon hiſtory; and this omiſſion firſt ſuggeſted the neceſſity of the preſent undertaking." In that aſſumption we think the author equally judicious and original; and we congratulate the public on the ſuggeſtion. He however expoſes firſt ſome of the wild fooleries, with which the Hiſtory of North Germany has been diſgraced at times. "But it is unneceſſary," he obſerves as he breaks off, "to delineate all the groteſque froſt-work which the imagination of the north had created, to fill up thoſe pages which no authentic documents adorn. It is better to eſcape at once from fiction to hiſtory. The caprices of fancy are but evening clouds: they abound as the ſun of reaſon withdraws; they vaniſh before its meridian beam." This extract holds up to us a picture of our author's ſpirit, drawn by his own hand, at once exhibiting his manner at a daſh: lively, brilliant, and glowing, yet ſedate, ſenſible, and diſquiſitive. But we proceed to make a regular extract from the work, and that we may ſhow it as it is, will ſubjoin the notes appendant to it.

"A phœnomenon of the moſt diſaſtrous nature," Mr. Turner remarks under the ninth century, preſenting a phœnomenon as new to ourſelves as it was diſaſtrous to the people, "at the ſame time appeared in the Baltic, which has no parallel in the hiſtory of man."

"This was the prevalence of ſovereigns, who poſſeſſed neither country nor ſubjects, and yet filled every region adjacent with blood and miſery. The ſea-kings of the north were a race of beings, whom Europe beheld with horror. Without a yard of territorial property, without any town or viſible nation,* with no wealth but their ſhips, no force but their crews, and no hope but from their ſwords, the ſea-kings ſwarmed upon the boiſterous ocean, viſited, like the fiends of vengeance, every diſtrict [which] they could approach, and maintained a fearful empire on that element, whoſe impartial terrors ſeem to mock the attempt of converting it into kingdoms. Never to ſleep under a ſmoaky roof, nor to indulge in the cheerful cup over a hearth,† were the boaſts of theſe watry ſovereigns, who not only flouriſhed in the plunder of the ſea and its ſhores, but who

* "Multi enim reges hinc fuere maritimi (Sæ-konungar), qui maximis quidem copiis ſed nulli prelerant regione. Snorre, Yngl. Saga, c. 34, p. 43. Multi inſuper, qui nec ditionem nec ſubditos ab ebanto ſed piratica tantum et latrociniis opus quæ ebant, Wick-kungar et Naak-kungar, i. 5. Regis maritimi dicebantur verelus. Hiſt. Suis-Gott. p. 6."

† "Regis maritimi (Sækonunger) titulo is meritó dignus videbatur, qui tigno ſub ſuliginoſo nunquam dormiebat, et nunquam cornu exhauriebat ad ſocum ſedens. Snorre, p. 43."

ſometimes

ſometimes amaſſed ſo much booty, and enliſted ſo many followers, as to be able to aſſault provinces for permanent conqueſt. Thus Haki and Hagbard were ſea-kings; their reputation induced many bands of rovers to join their forces. They attacked the king of Upſal, whom Haki defeated and ſucceeded. * Some years afterwards the ſons of Yngvi, who had become ſea-kings, and lived wholly in their war ſhips, roamed the ocean in ſearch of adventures. They encountered the king of Haley-ia, and hanged him. † They alſo aſſaulted Haki, and overpowered him. Solvi was a ſea-king, and infeſted the eaſtern regions of the Baltic with his depredations. He ſuddenly landed *in* Sweden *in* the night, ſurrounded the houſe where Haki, the king of Upſal, was ſleeping, and applying firebrands reduced all who were in it to aſhes. ‡ Such was the generous warfare of theſe royal pirates.

" It was a law of cuſtom in the north, that one of the male children ſhould be ſelected *to* remain at home *to* inherit the government. The reſt were exiled to the ocean, to wield their ſceptres amid the turbulent waters. § The conſent of the northern ſocieties entitled all men of royal deſcent, who aſſumed piracy as a profeſſion, to enjoy the name of kings though they poſſeſſed no territory. ‖ Hence the ſea-kings were the kinſmen of the land-ſovereigns; while the eldeſt ſon aſcended the paternal throne, the reſt of the family haſtened like petty Neptunes to eſtabliſh their kingdoms in the waves; ¶ and, if any of the ſylki-kongr," provincial kings, " or

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* " Haki et Hagbard, fratres inclyti. Siakonungar, magnâ militum manu comitati quácunque, modó juncti ſocietatè, expeditiones ſuſcipiebant, modó ſejuncti," &c. Snorre, Yngling, c. 25. p. 30, 31.

† " Snorre, p. 31, 32. The practice of hanging the chief [whom] they overpowered, ſeems to have furniſhed their ſcalds with ſome gloomy wit. One of them calls the tree from which the king was ſuſpended, *the horſe* of Sigar. Ib. 31."

‡ " Snorre, p. 43. Solvi dictus eſt Sækonungar, qui tunc oras orientalium regionem [regionum] piraticâ infeſtabat. Hic, nocte ex improviſo ſuperveniens, ſeptam milite domum in quâ rex dormiebat, unâ cum rege, totâque ejus combuſſit aulâ."

§ " Lege ſtatuerunt firmiſſimâ, ut patres familias ex grandi liberorum numero maſculorum, bellis idneorum gerendis, unicum duntaxat filium bonorum hæredem domi retinerent, reliquis ad peregrinam expeditis militiam: ita regnum dividebatur, ut quidam ipſorum mari dominarentur piraticam exercendo, dicti propterea Reges Fluctivagi, alii continentis tenerent imperium. Mæſſenius Scond. 1. p. 4. And ſee Wallingford, 533."

‖ " Conſuetum erat vikinga, ſi regii liberi militiæ præiſſant ipſos reges nominare, etiamſi regnis carerent. Olaf. Trygg. Saga ap. Bartholin. Antiq. Dan. 446. Snorre has given a particular inſtance of this: ad copias atque naves ducendas accedentem Olafum comites titulo regis ornarunt, ferente ita receptâ conſuetudine, ut copiarum duces piraticam obeuntes, ſi regibus orti eſſent, ipſi mox reges ſalutarentur quamvis regno terriſque eſſent deſtituti. Saga af Olafi, Heimſk. Helga, c. 4. Wormius recognizes the ſame cuſtom. Mon. Dan. 269."

¶ " See, Verelius, Hiſt. Serio.-G. p. 6. Pontanus, Hiſt. Dan. p. 87. Stephanius in Sax. p. 152. Thus a grandſon of the famous Regner Lodbrog

"or thiod-kongr," national kings, "were expelled their inheritance by others, they alſo fought a continuance of their dignity upon the ocean.* When the younger branches of a reigning dynaſty were about to become ſea-kings, the ſhips and their requiſite equipments were always furniſhed as a patrimonial right.

"When we recollect the numerous potentates of Scandinavia, and their general fecundity, we may expect that the ocean ſwarmed with ſea kings. Such was their number, that one Daniſh ſovereign is mentioned to have deſtroyed 70 of the honourable but direful race.† Their rank and ſucceſſes always ſecured to them abundant forces, and the miſchief [which] they perpetrated muſt have been immenſe.‡ Theſe ſea-kings were her-kingr," or war kings.

"The ſea-kings had the name of honour, but they were only a portion of thoſe pirates or *vikingr*," pirates ſo called, in Mr. Turner's opinion founded on Wormius's interpretation of *viig*, as kings of the *bays* in which they lurked for piracy;§ but more probably as more ſimply, in the ſtyle of the appellation *her-kongr* before, ſo denominated as *army kings*, as wig in Saxon is an *army*, "who in the ninth century were covering the ocean. Not only the children of the chiefs, but every man of importance, equipped ſhips and roamed the ſeas to acquire property by force.‖ At the age of twelve, the ſons of the great were in action under military tutors.¶ Piracy was not only the moſt honourable occupation, and the beſt harveſt of wealth; it was not only conſecrated to public emulation, by the illuſtrious

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brog was a ſea-king, while his brother ſucceeded to the crown of Sweden. Hervarar Sagæ, 225. Filii Biornis Jarnſidæ fuere Eirikus et Reſillus; hic erat Herkongr oc Sækongr."

* "Thus Gudrum, ab eo regno palſus piratico more vixit, 1 Langb. 480. Thus alſo, Biorn, 2. l. 10, 89."

† "A quo receptâ pelagi dominatione, ſeptuaginta maritimos reges nauticarum virium certamine olo conſumpſit. Saxo. Gramm. l. 7. p. 142."

‡ "Snorre has recorded the ſufferings of Sweden in his Yglinga Saga; and the famous inſcription on the Lapis Thirſtedenſis, given by Wormius, Monum. 267, and commented on by Bartholin, 438, records the memory of Frotho a vikingr terrible to the Swedes, 443. The ancient Sreno Aggonis mentions the extenſive depredations of Helghi, a rex maris. Hiſt. Dan. 1 Langb. 44; and the Nornageſti Hiſtoria, in one inſtance, exhibits a volume of ſuch incidents. Hi regulos permultos ſubjugaverant, pugnatores fortiſſimos interfecerant, urbeſque incendio deleverant; ac in Hiſpaniâ et Galliâ immenſam ſtragem ediderent. Ap Torfæns, Series Reg. Dan. 384."

§ "Turner, xi. 46."

‖ "In Norvegiâ more antiquo perquam fuerat receptum, ut ſatraparum aut Colonorum Potentum filii, navium bellicarum facti duces, eo pacto opes ſibi acquirerent, itque prædam tam extra quam intra patriam facerent. Snorre, Saga, Olafi Helga, c. 192. p. 315."

¶ "Snorre furniſhes us with a fact of this kind, quo tempore primum navem bellicam aſcendit Olafus, Haraldi filius, xii annos natus erat. His mother appointed Ranius, who had been his foſter-father, and had been often in warlike expeditions, the commander of the forces; atque Olafi curatorem. Saga, af. Olafi Helga, c. 2. p. 3."

who

who purſued it; * but no one was eſteemed noble, no one was reſpected, who did not return in the winter to his home *with* ſhips laden *with* booty.† The ſpoil conſiſted of every neceſſary of life, cloaths, domeſtic utenſils, cattle, which they killed and prepared on the ſhores [that] they raviſhed, ſlaves, and other property.‡ It is not ſurpriſing that, while this ſpirit prevailed, every country abounded in deſerts.

" So reputable was the purſuit, that parents were even anxious to compel their children into the dangerous and malevolent occupation. By an extraordinary enthuſiaſm for it, they would not ſuffer their children to inherit the wealth which they had gained by it. It was their practice to command their gold, ſilver, and other property, to be buried with them; that their offſpring might be driven by neceſſity, to engage in the conflicts and to participate the glory of maritime piracy.§ Inherited property was deſpiſed. That affluence only was eſteemed, which danger had endeared.‖ It was therefore well ſaid of the north men by one of their cotemporaries, that they ſought their food by their ſails and *inhabited* the ſea." ¶

We have made this long extract, on purpoſe to exhibit the author in his proper light, as ſearching induſtriouſly amid the gloom of polar darkneſs, catching the caſual rays that dart along it, and combining them into a galaxy (as it were) of northern lights. He has thus brought forward a kind of new world to our hiſtorical eye. Nor will we deſiſt from admiring this extra-mundane creation, by turning off our attention to any ſceptical queſtions; *Where* theſe northern pirates plundered for their ſilver or gold, their cattle, their garments, or their utenſils. We need only to anſwer, that the notes here ſhew them to have plundered, " tam extra quam intra patriam," rather

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* " The northern writers atteſt the *glory*, which accompanied piracy. See Bartholin, 437. Verelius in Hervarar Saga, 47. Wormius, Mon. Dan. 269. Bartholin quotes the Vatzdæla, which ſays, Moſerat magnorum virorum regum, vel comitum, æqualium noſtrorum, ut piraticæ incumberent, opes ac gloriam ſibi acquirentes, p. 438."

† " Stephanius in Sax. p. 69."

‡ " Thus Euſtein, king of Upſal, pirated in Vaurnia, prædas ibi agit veſtes aliaſque res pretioſas necnon colonorum utenſilia rapiens, pecoraque in littore mactans; quo facto, domum reverſi ſunt. Snorre, Yngling Saga, c. 51, p. 58. So Adils plundered in Saxland, and got many captives. Ib. c. 32, p. 40."

§ " Atque ita acquiſita pecunia non cederet in hereditatum, neque ſuccedens patri filius eam in ſortem acciperet; ſed potiús tumulo cum defuncto manderetur. Vatzdæla ap Bartholin, 438."

‖ " Licet autem filii magnas a parentibus hæreditates relictas haberent, diſpiciebantur tamen; nullo poſiti [poſitæ] in momento, niſi ipſi cum ſuis objicientes ſemet periculis, opus et proſperam ſui memoriam pararent. Vatzdæla ap Bartholin, 438."

¶ " Nigellus, who lived about 826, has left a poem on the baptiſm of Harald, in which he ſays,

" Ipſe quidem populus laté pene-notus habetur,
Lintre dapes quærit, in colitatque mare.—1 Langb. 400."

more

more without than within, but both within and without; that they plundered alſo in "Vaurnia," and in "Saxland;" that they even ventured to plunder in "Gallia," and at laſt made plundering deſcents upon "Hiſpania;" that from all they derived the cattle with which they feaſted on the ſhore, and the "res pretioſas," the ſilver and gold of Mr. Turner, which they carried home with them. Nor can we deny the fact of an *occaſional* ſepulture of theſe "precious things" with the man, who had purchaſed them at the hazard of his life before, by any appeal to the feelings of the human heart; becauſe in ſuch inſtances the love of glory ſuperſeded the love of wealth, "proſperam ſui memoriam pararunt."

In this manner has Mr. Turner delineated the actions of the northern men, in all their plenitude of piracy and barbariſm. His colours are ſtrong, we ſee, but his pencil, we believe, is juſt. Yet he haſtens on to what he conſiders as his principal tablet of hiſtory, the Life and Deeds of our Alfred the Great. On this he dwells with peculiar fondneſs; a fondneſs indeed, very naturally produced by the ſubject, and as naturally carrying him a conſiderable length. We ſhall however ſelect one paſſage from the younger years of Alfred; that we may attend his progreſs more regularly afterwards.

"The taliſman of language," we hear Mr. Turner ſaying, "conceals knowledge from the uninitiated; and the magical myſteries of the alphabet muſt be maſtered, before the treaſures of ſcience can be poſſeſſed. The muſes had excited the attachment of the prince, but had never bleſſed him with their viſible preſence.

"His ſtep-mother, Judith, was the inſtrument of furniſhing him with that fairy wand, which has conducted ſo many deſerving minds to wiſdom and to ſcience; and ſhe deſerves immortality for this eventful inſtance of her maternal care. When Alfred was twelve years old, ſhe was ſitting one day ſurrounded by her family, with a book of Saxon poetry in her hands. As Aldhelm and Cædmon had written poems of great popularity, it may have contained ſome of theirs. That ſhe was able to read is not ſurprizing, becauſe ſhe was a Franc, and the Francs were beyond the Anglo-Saxons in literary purſuits. With a happy judgment, ſhe propoſed it as a gift to him who would the ſooneſt learn to read it. The whole incident may have been chance play, but it was fruitful of conſequences. The elder princes thought the reward inadequate to the taſk, and retired from the field of emulation. But the mind of Alfred, captivated by the proſpect of information, and pleaſed with the beauty of the writing, inquired if ſhe actually intended to give it to the perſon who would the ſooneſt learn it. His mother repeating the promiſe with a ſmile of joy at the queſtion, he took the book, found out an inſtructor, and learnt to read it. When his induſtry had crowned his wiſhes with ſucceſs, he recited it to her."

This anecdote, which ſhows us the firſt dawn of Alfred's love of literature, is very properly held up to us by Mr. Turner as ſuch, and is very pleaſingly related by him. But he has altered one circumſtance and not dwelt upon others that form an agreeable addition to the whole. Alfred's brothers, he tells us, "thought the reward inadequate to the taſk, and retired from the field of emulation." This is

not rigidly true. They did not retire at all. But the ardent genius of Alfred *anticipated* their very "thought," whatever it was; and broke out into the "inquiry" noticed, even while they were preſent, yet before they could ſpeak. *As ſoon as ever* the queen hade made the promiſe, "quâ voce," Alfred "immo divinâ inſpiratione inſtinctus," words that ſtrikingly mark the quickneſs and the fire of his reply! "—fratres ſuos ætate quamvis non gratiâ ſeniores *anticipans*," repeated the promiſe and aſked if ſhe would adhere to it. She was ſtruck with the lively energetic manner of the royal boy; as "*ad hæc* illa *arridens*," ſhowing her ſatisfaction by her ſmiles, "*et guadens*," even feeling the ſatisfaction at her heart, ſhe renewed the promiſe. And *then* he *inſtantly* took the book from her hand, "*tunc* ille, *ſtatim* tollens librum de manu ſuâ," *went to* a maſter *of whom he was plainly learning before*, "magiſtrum *adiit*," therefore "found" not "out an inſtructor," and read it; "et *legit*." When he had read it, and ſo often that he could repeat it, "quo lecto," he carried the book back to his mother, and recited it to her, "matri retulit et recitavit." His memory was wonderfully active by nature, and he had improved its activity by exerciſe, eſpecially in what proves his taſte for literature, by his love of poetry, in his continual recitations of poems merely from hearing them recited. "Saxonica poemata," ſays Aſſer immediately before he tells this anecdote, "die noctuque," ſo much was his ſoul alive even then to the muſic of poetry! "ſolers auditor relatu aliorum ſæpiſſime audiens," "docibilis memoriter retinebat," his ear readily caught the words, his mind deeply impreſſed the lines, and his memory faithfully retained the whole, from very frequent recitations of them by "others," even *before* he had a "maſter."

"Religion continued the ſtimulus, which the pleaſures of poetry had firſt created. He made a collection of the devout offices for the day, with prayers and pſalms, adapted to private meditation; and he always carried this treaſure in his boſom, for perpetual uſe." This account is very ſtriking in Mr. Turner. But he has not given it the full force that it ought to have.

After this event, being now maſter of his letters, "poſt hæc," he had a book containing "Curſum Diurnum, id eſt, Celebrationes Horarum," a Courſe of Prayers for all the Canonical Hours of Prayer in the day, ſix, nine, and twelve, three ſix and nine again; ſo very devout was an Alfred! but containing *additionally* ſome pſalms and *many* prayers, "ac *deinde* pſalmos quoſdam et orationes *multas*," prayers different from the reſt, not daily but occaſional, therefore "many" in number, and calculated for occaſional circumſtances in the king's life; but both theſe, as written in one book, "quos in uno libro congregatos," he carried about with him in his boſom inſeparably by day or by night, "in ſinu ſuo die noctuque *(ſicut ipſi vidimus)* ſecum inſeparabiliter," not merely (as Mr. Turner tells us) "adapted to pious meditation," but actually formed for the uſe of prayer, "orationis gratiâ," every where amidſt all the incidents of this preſent life, "inter omnia præſentis vitæ curricula ubique circumducebat."

cumducebat." So very devout was an Alfred! He not only had prayers in private, for all the preſcribed hours of private prayer. He alſo had "many" other prayers to be uſed occaſionally. And in all the trying exigences of his life, he carried all in his prayer-book about with him, he carried all even in his boſom, for his perſonal uſe at every returning hour, or for his occaſional uſe through his whole life.

"But, in learning to read Saxon, Alfred had only entered the anti-room [anté-room] of knowledge. The Saxon language was not at that day the repoſitory of literature," though it had been repleniſhed with *the native wood notes wild* of Saxon poetry. The learned of the Anglo-Saxons, Bede, Alcuin, and others, had written their uſeful works in Latin; and tranſlations of the Claſſics had not then been thought of. Alfred's firſt acquiſition was therefore of a nature, which rather augmented his conviction of his ignorance, than ſupplied him with the treaſures which he courted. He had yet to maſter the language of ancient Rome, before he could become acquainted with the compoſitions, which contained all the facts of hiſtory, the elegance of poetry, and the diſquiſitions of philoſophy. He knew where theſe invaluable riches lay, but he was unable to appropriate them to his improvement. It was one of his greateſt lamentations, and in his conception among his ſevereſt miſfortunes, noble mind! that, when he had youth and leiſure and permiſſion to learn, he could not find teachers. No good maſters, capable of initiating him in that language in which the minds he revered had converſed and written, were at that time to be found in all the kingdom of Weſſex.*

"His love for knowledge made him neither effeminate nor ſlothful. The robuſt labours of the chace ingroſſed a large portion of his leiſure; and he is panegyrized for his incomparable ſkill and felicity in this rural art.† To Alfred, whoſe life was indiſpenſibly a life of great warlike exertion, the exerciſe of hunting may have been ſalutary and even needful. Perhaps his commercial and poliſhed poſterity may wiſely permit amuſements more philanthropic, *to* diminiſh their attachment *to* this dubious purſuit.

"He followed the labours of the chace, as far as Cornwall. His fondneſs for this practice is a ſtriking proof of his activity of diſpoſition; becauſe he appears to have been afflicted with a diſeaſe which would have ſanctioned indolence in a perſon leſs alert. But his life and actions ſhew, that though a dreary malady haunted him inceſſantly with tormenting agony, nothing could ſuppreſs his unwearied and inextinguiſhable genius. Though environed with difficulties which would have ſhipwrecked any

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* "Aſſer 17."

† "Aſſer 16. Though men fond of literature have not often excelled in the robuſt exerciſes, yet ſome remarkable characters have been diſtinguiſhed for corporal agility. Thus the great Pythagoras was a ſucceſsful boxer, in the Olympic games; the firſt, who boxed according to art. Cleanthes the ſtoic was a ſimilar adept. His ſcholar Chryſippus, the acuteſt of the ſtoics, was at firſt a racer; and even Plato himſelf was a wreſtler, at the Iſthmian and Pythian games. Bentley on Phalaris, 51—54." Low work ſurely for ſuch men! Mind was engaged in a conflict with body. And intellectual vigour was degraded into an encounter with brutal force. —*Rev.*

other man, he ſpurned at the oppoſing ſtorm; he even maſtered the raging whirlwind, and made it waſt him to virtues and to fame.

" For a while we muſt leave Alfred aſpiring to become the ſtudent," in order " to contemplate and depict the clouds of deſolation and" the ſtorms of " ferocious war, which were collecting from the north to intercept the progreſs and diſturb the happineſs of the future king; and to lay waſte the whole iſland, with havock the moſt ſanguinary, and ruin the moſt permanent."

Mr. Turner now purſues his hiſtory of the Daniſh ravages in England, as connected with events in the annals of Denmark. " Ragnar Lodbrog, whoſe reputed Quida or death ſong has been long venerated for its antiquity, and celebrated for its genius," after ſome ſucceſsful invaſions of France was thrown by ſhipwreck upon Northumbria, was their ſeized, " and doomed to periſh—with lingering pains in a dungeon, ſtung by venomous ſnakes." In conſequence of this cruelty was executed, what would certainly have been executed without it, though perhaps not ſo immediately, a deſcent upon England with a view to conquer it, and with a reſolution to ſettlement in the country. " The ſons of Ragnar" landed in Eaſt-Anglia, but marched into Northumbria, and this " appeared no more as an Anglo-Saxon kingdom." The Danes afterwards " paſſed the Humber into Mercia, and eſtabliſhed themſelves at Nottingham" for the winter. The king of Mercia was joined with the forces of Weſt Saxony, theſe commanded by Ethelred and Alfred. Yet a truce was made, Ethelred retired with his brother, and the Danes returned into Northumbria. " Man delights to purchaſe the enjoyment of the preſent," cries Mr. Turner with a reach of thought that runs beyond the line of life, " by the ſacrifice of his future good. What other principle has been ſo active, in perpetuating moral evil? By this pacific arrangement, Mercia and Weſſex procured a momentary tranquillity. They embraced the immediate benefit, and forgot that it muſt be tranſient." In a few months the Danes began their incurſions again, entered Lincolnſhire, and beat the forces of the country in battle. " The ſix chiefs" of the forces " beheld the arms of death ſtrewing the plain with their followers. At length fainting nature ſunk under innumerable wounds, and they expired upon the corſes of their companions. Illuſtrious band of patriotiſm, may your memory be for ever glorious! The gratitude of mankind is intereſted to preſerve it, becauſe the celebrity conceded to ſuch actions, is a deathleſs herald always ſummoning others to follow and to equal. Surely if ever the departed mind is affected by the concerns of the world [which] it has abandoned, the ennobled ſpirit, whoſe example has given new motives to virtue and new dignity to man, muſt on every imitation experience a rapture which mortality has never known."

The Danes afterwards ravaged unoppoſed Northamptonſhire, Cambridgeſhire, and Eaſt Anglia. Edmund the king of Eaſt Anglia was murdered in cool blood and with a ſportiveneſs of barbarity, by the Danes.

" It

"It is a pleaſing proof," remarks Mr. Turner, "*that* amid all our vices, the preſent morals of Europe have much excellence, *that* with the characters capable of ſuch warfare as the northmen waged, we feel *that* we have no ſocial ſympathy, no common nature. We contemplate theſe ages, with the painful curioſity of beholding ſociety in its chaos. Happy are we, that the diſorderly elements rage in confuſion no longer. The civilizing arts draw off the perilous energies of the maſs of mankind, with gently and unceaſing attraction. To the aſpiring talents, ſcience preſents her univerſe of objects, which every day is diſcloſing and every day renews; or elſe literature points to the cloud-like temples of her fame, all radiant to the eye though ever vaniſhing from the hope. Mercantile induſtry, with its petty gains, lulls myriads into the peaceful apathy of contented avarice; while the diſtinctions and caprices of faſhionable life amuſe, and agitate, the reſtleſs happy. What a Proteus is man!"

In 871 Alfred ſucceeded to the throne, and "began a new life of anxiety, ſhaded for ſome time with the deepeſt gloom of misfortunes." Within a month after his acceſſion, his army was attacked in his abſence and defeated. Alfred made peace with them, and they quitted his dominions. But in 876 they returned, Alfred again negotiated with them to leave his dominions, and now "had the impolicy to uſe money as his peace-maker. They pledged themſelves by their bracelets,—but Alfred exacted alſo an oath on chriſtian relics. We may ſmile at the logic of the king, who thought that a Chriſtian oath would impoſe a ſtronger obligation on Pagan minds, or that the crime of perjury was aggravated by the formalities of the adjuration." Here Mr. Turner has made two ſlight miſtakes. The Danes did not ſwear upon their bracelets, as if all wore and all ſwore upon them. They ſwore only upon one bracelet, and this was the General's aſſuredly, the only one that he wore, one upon his right hand wriſt. The oath was taken, ſays Aſſer, "ſuper armill*am*, ſuper *quam* nec alicui gratiâ priùs jûrare voluit [Alfredus];" or, as Ethelward writes with a little variation of words but to the ſame purport in ſignification, "ſtatuunt juſjuramentum in eorum *armillâ ſacrâ*, quod [Dani] cæterarum regignum fecêre nunquam!"* This therefore was one only, and the ſame undoubtedly with the *dextrocherium* of that Roman emperor the younger Maximin:† Nor did Alfred exact the additional obligation from them, as thinking a Chriſtian oath would bind "ſtronger — on Pagan minds" than a Pagan one. Alfred was not weak enough to admit the moſt diſtant approximation of ſuch a thought. Nor did he even believe the "crime of perjury was aggravated by the formalities of the adjuration." He required ſuch an oath as *they* thought binding, and then ſuch as he thought binding. And the latter he required in a proper affiance of religion, that Providence would avenge upon the Danes the violation of an actual oath, an oath ſworn at once upon *their* bracelet and *his* relicks. "Necnon et ſacramen-

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* "Savile's Quinque Scriptores, c. 480."

† "Hiſt. Auguſt. 632. Lug. Bat. 1661."

tum," adds Aſſer, " in omnibus reliquiis, quibus ille rex Maximè *poſt Dominum* confidebat, juravit; in quibus *et ſuper armillam*," &c.

" To puniſh Northmen by the impoſitions of oaths, or by hoſtages which appear to have been reciprocal, was to encourage their depredations by the importunity which attended them. It was binding a giant with a ruſh, an eagle with a cobweb." That the hoſtages were reciprocal " I infer —, becauſe in mentioning Alfred's complete and final conqueſt of Guthrum, Aſſer ſays, he exacted hoſtages but gave none.—He adds, that this was unuſual." We cite this to note a miſtake. Oaths would certainly be thought binding even upon Northmen, if they were ſuch oaths as their religion had ſanctified. Accordingly we find in the preſent oath, that it was taken " in — armillâ *ſacrâ*," upon the bracelet which had always been ſanctified by their religion for the reception of oaths. Nor were the hoſtages reciprocal. " Ille exercitus" cries Aſſer, " electos obſides quantos ſolus [Alfredus] nominavit ſine ullâ controverſiâ dedit." Alfred alone elected the perſons and nominated the number. Had there been any reciprocity then, the Daniſh chief muſt have been mentioned as equally nominating and equally electing out of Alfred's army. But the very omiſſion proves there was none. At a later period indeed the Danes " pacem ea conditione *petierunt* ut rex nominatos obſides *(quantos vellet)* ab eis acciperet, *et ipſe nullum eis daret*, ita tamen *qualiter nunquam cum aliquo pacem ante pepicerunt*." They had *before* ſubmitted to theſe terms. They *now* propoſed theſe terms themſelves. And *this* conſtitutes the ſuperiority of the one ſucceſs to the other.

But let us leave petty remarks and brief extracts, to ſhew Mr. Turner in his juſt magnitude of obſervations.

" Alfred is one of thoſe diſtinguiſhed characters, who emblazon the page of hiſtory, and give dignity even to the meaneſt writer, who makes their actions the ſubject of his compoſition. As conſpicuous in the annals of time as the comet in the paths of heaven, a luminous ſtream of praiſe has always accompanied his name. Dazzled by the proud magnificence, the recording mortal has been unable to number the clouds, which may have occaſionally dimmed its orb in a part of its progreſs.

" It is indeed a truth which the experience of ages has demonſtrated, *that* Alfred's merit was of *that* rare and beneficent ſpecies which no praiſe can exaggerate. Yet as it is eſſential to uſeful hiſtory to be impartial and diſcriminating, if there be any circumſtances in his life which ſeem reprehenſible, they ought not to be concealed. The faults of Alfred are like the ſhadows, which glide over the ſummer graſs. It is the ſurrounding radiance which occaſions us to perceive them, and the momentary obſcuration laſts only while we gaze. To denote them can no more tarniſh Alfred's well-earned fame, than to mention the flitting vapours of the ſpring can deſtroy the luſtre of the glowing parent of the ſeaſons.

" The policy of Alfred, in the firſt years of his reign, is inexplicably ſtrange. The exertions of Weſt Saxony had preſented an Alpine chain of obſtacles, to the ambition of the north. Its unaſſiſted power had proved itſelf moſt formidable, and it was therefore the natural bulwark of the iſland. Yet the Northmen were ſuffered for three years, to moleſt Mercia

till

till they ſubdued it; and Alfred made no effort to prevent them. It is true, that the ingratitude of Burrhed had provoked the deſertion; but we do not expect from a lion the petty paſſions of a mule. Great ſouls ſhould riſe above the degrading humours, which level them to the vulgar meanneſs [that] they deſpiſe. The Chriſtian ſhould moralize the world, by the exalted example of diſdaining revenge. Nothing could ſave Weſt Saxony, unleſs Mercia were protected, and, if the ſword of Alfred and his brother had ſmitten ſo heavy without allies, how triumphant might it have deſcended on the ſpoilers, if the ſtrength of Mercia had multiplied its vigour.

"His conduct to the enemy in his defence of Weſſex, ſeems to have been equally unreflecting; and even if compared with that of his brother Ethelred, a man greatly his inferior in intellect, was injudicious and diſgraceful. Ethelred had the weakneſs to permit them, to deſtroy Northumbria and Eaſt Anglia, and to enter his own dominions unoppoſed. But when the hour of calamity preſſed upon him, Ethelred was active, and determined, and battle after battle was the conſequence of his reſolution. When Alfred aſſumed the helm, he fought one more conflict, and then, as if weary of the exertion, he pleaſed his indolence with his peace; a peace, which may fairly be characterized as unwiſe and ignominious, becauſe it gave no ſecurity, and was indeed the pacification *of* defeat, and *of* an impatience *of* war."

In this incident the author has made ſome ſlight miſtakes. He had ſaid before, that "within a month after Alfred's ſucceſſion the Danes attacked his troops at Wilton in his abſence, with ſuch ſuperiority of force, that all the valour of patriotiſm could not prevent defeat."* Yet Aſſer ſays very differently, that "uno menſe impleto" *he* fought "contra univerſum Paganorum exercitum," not by proxy but in perſon, "in monte qui dicitur Wilton —," and even "cum paucis et nimium inæquali numero acerrime belligeravit." The "ſuperiority of force" therefore was not ſo great, but Alfred maintained the conteſt with much vigour. The armies actually continued the battle very ſharply, for a conſiderable part of the day; "cum hinc inde utrique hoſtiliter et animoſé non parvâ diei parte pugnarent." Then ſo little were the Danes ſuperior in force, ſo little was "the valour of patriotiſm" unable to "prevent a defeat," that the patriots were victorious and the Danes defeated. "Pagani ad integrum ſuum periculum propriis ſuis conſpectibus cernentes," therefore not pretending merely to fly, but actually flying, becauſe "et hoſtium infeſtationem diutiùs non ferentes, terga in fugam verterunt." But, ſeeing the Saxons thrown into confuſion by the heat of the purſuit, they artfully contrived to rally, and renewed the fight; "ſed proh dolor! par-audacitatem perſequentium decipientes, iterum in prœlium prodeunt." They thus wreſted the victory out of the hands of the Saxons, and took poſt triumphantly on the field of battle; "et victoriam capientes, loca funeris dominati ſunt." But the ſharpneſs of the engagement at firſt, the ſadneſs of the reverſe at laſt, and the ſlaughter

* P. 160.

made between both, had ſo humbled the Danes as well as the Saxons, that the former were equally willing with the latter to make a treaty of peace. The former were to abandon the country of the latter, and actually abandoned it; "Saxones cum eiſdem Paganis, eâ conditione ut ab eis diſcederent, pacem pepicerunt; quod et impleverunt." So unjuſtly has Mr. Turner reprobated this peace, and deſcribed this war! The battle was not fought "in Alfred's abience." He fought it himſelf. He had once gained the victory, but loſt it again from the diſorderlineſs of purſuit in his men. Yet under the defeat he did not grow "weary of the exertion," he negotiated with them upon *equal* terms, he made a peace with them that could *not* be "characterized" as either "unwiſe" or as "ignominious," becauſe it actually gave him the very "ſecurity" that he wanted at preſent, becauſe it did all that another battle could have done, becauſe it freed his dominions completely from the invading and victorious hoſt.—We have made this and other remarks as we are citing paſſages, not to ſhade the bright fame of Mr. Turner's publication, but to proclaim its brightneſs more impartially, and therefore to blazon it forth more convincingly. We ſhall ſo blazon it in ſtrong colours at the cloſe. In the mean time we purſue the hiſtory with Mr. Turner.

This peace "procured to the Danes an interval of repoſe from the valour of Weſſex, which they made uſe of to deſtroy its beſt fortreſs, the kingdom of Mercia; and to call over new bands of adventurers, who haſtened to recruit their loſſes, and to give wings to their ambition." Here is a continuation of the error before, and an addition to it. "The valour of Weſſex" had been much lowered by the late reverſe of fortune. The people had been engaged this very year, in no leſs than eight battles; and were actually *worn down* almoſt all, by the accumulated weight of them: "erant enim Saxones maximâ ex parte, in eôdum uno anno, octo contra Paganos prœliis *populariter attriti*." The wiſdom of Alfred ſaw the fact, and the genius of Alfred ſubmitted to the neceſſity. He ſaw the fact in the ſmallneſs of the only army that he could raiſe; when he was compelled to riſk a battle, "cum paucis et nimium inæquali numero." But he muſt have ſeen it ten times more ſtrongly, when this ſmall army was almoſt annihilated, and the Danes were additionally flushed with victory. Yet even then he negotiated upon equal terms, and he diſlodged them from his country. He could not think of Mercia, when the very exiſtence of Weſſex was at ſtake. He ſaved Weſſex, and he did wonders in ſaving it. Nor did the Danes attack Mercia, as Mr. Turner intimates they did, in conſequence of Alfred's peace with them. In the year of the peace, 871, they retired from Weſſex; in 872 marched to London, there wintered, and there made peace with Mercia; in 873 marched into Lincolnſhire, as then a part of Northumbria, wintered in Lincolnſhire, and again made peace with Mercia; in 874 took poſſeſſion of all Mercia without a ſingle battle, ſo little could Mercia claim any peculiar exertions from Alfred! in 875 marched to the Tyne with one diviſion of their

army

army, ranged up to Cambridge with the other, reduced all Northumbria, and wintered at Cambridge; therefore did not invade Weſſex again, till 876. *

"The Northmen in the interval obtained numerous ſupplies; but Alfred had not been as alert.—When the fall of Mercia diſcloſed to Alfred the gulf of his deſtruction; when, by ſailing directly to his dominions, they approached to haul him into it, they found him ſleeping on his arms. They ſurprized the ſtrong caſtle of Wareham, near the heart of his dominions. Such a prophetic aggreſſion ſhould have routed the moſt torpid into activity; it only ſtimulated Alfred to buy *another* peace. They gave him oaths and hoſtages, as the warrantry of their ſecurity; they inſulted him with *new* attacks, and he was content with *new* hoſtages and *new* oaths.—The policy of Alfred ſeems to have been a hope, of converting their aggreſſions into the guilt of *ſacrilege*," of *perjury*, as Mr. Turner means; "or what could have been the uſe of treaties which they *never* kept, or of oaths *augmented* in their religious formalities, which they only ſwore" in order "to violate."

We have here many miſtakes. That the Danes had "obtained numerous ſupplies" in the interval between Alfred's peace in 871 and the reinvaſion of Weſſex in 876, is ſaid upon the credit of a paſſage cited from Aſſer, which actually refers only to a year later than both, even to 877. † Nor does Alfred *appear* to have been "found ſleeping on his arms," when in 876 the Danes reinvaded Weſſex and "ſurprized the ſtrong caſtle of Wareham." Nor did the Danes invade "by ſailing directly to his dominions." They actually marched by land, marched from Cambridge into Weſſex, and marched acroſs Weſſex to Wareham in Dorſetſhire. "Sæpe memoratus Paganorum *exercitus*, *nocte* de *Grantebrygge* exiens, caſtellum quod dicitur Wærham intravit." Even afterwards, when they left Wareham, they again went by land and reached Exeter; "nocte quâdam—omnes *equites* quos Rex habebat, occidit, verſuſque inde *Domnaniam* adalium locum qui dicitur Saxonice exanceaſtre, *inopinaté direxit*, et *ibi hyemavit*." This however was only a diviſion of the Daniſh army. The reſt ſtaid in Wareham till the year following, and then puſhed out after the others at Exeter. Some of them were actually embarked in ſhips, while others *are expreſsly mounted on horſes*; "exercitus Paganorum Werham deferens, partim *equitando* partim navigando," &c. "*equeſtrem* veró exercitum rex Ælfredus *inſequebatur* tunc, quouſque venit ad exancaſtriam." So very "alert" indeed had Alfred been at firſt, and ſo very "alert" did he remain to the laſt! He covenanted with the Danes indeed at Wareham, but he covenanted only for their immediate evacuation of his kingdom; "foedus firmiter *ut ab eo diſcederent* pepicit." Even an Alfred, we may be ſure, could not do more. Even an Alfred is tied down to the conſiderations of circumſtances, and bound by his very poſſibilities of power. He purſued the Danes to Wareham. He blocked them up in it. He agreed to re-

* "Aſſer, 25—27. † P. 29.

leaſe

leaſe them from the blockade, on the condition ratified by a Pagan oath, by a Chriſtian oath, and by as many hoſtages as he choſe to name; of their abandoning his kingdom immediately. Yet that "furprize" of Wareham caſtle, notes Mr. Turner, "only ſtimulated Alfred to buy another peace." How was it another, and what preceded it? In fact,

It was itſelf its own great parallel.

The peace made at Wareham was the only peace made by Alfred at this period. Nor did Alfred "buy" this. Ethelwerd indeed ſays he did, and Mr. Turner grounds his aſſertion upon Ethelwerd's authority.* But Aſſer and every other hiſtorian omit the circumſtance. Nor can the feeble evidence of Ethelwerd authenticate a point, ſo totally omitted by Aſſer particularly, and ſo impoſſible in the preſent penury of Alfred's exchequer. To *buy off* the Danes was a practice, much poſterior in its date, and ignorantly anticipated by Ethelwerd here. Yet what are theſe "new attacks," theſe "new hoſtages," and theſe "new oaths," that Mr. Turner notices and reprobates? They are only one attack, one convention, one exaction of an oath, and one requiſition of hoſtages. In 877 "Ipſe exanceaſtre ubi Pagani hyemabant properans, illis incluſis civitatem obſedit." The Danes then attempted to draw their remaining forces from Wareham, by land and by water; one diviſion was deſtroyed by Alfred's navy, or by ocean's ſtorms, the other was chaced into Exeter by Alfred's army, and there, unwilling to brave them in poſſeſſion of the *town*, not (as Mr. Turner calls it) the *caſtle*,† yet unable from the exhauſted ſtate of the kingdom to diſlodge them from it, he took the courſe that his fortune compelled, and agreed with them for the ſurrender of the town, the county, and the kingdom to him. This indeed makes not ſuch a magnificent relation in hiſtory, as the ſtorming of the town and the annihilation of the army. Yet it was plainly all he could do, with ſuch inſtruments as he had to wield, and with ſuch reſources as he had for wielding them. And it actually anſwered with all the efficacy of a ſtorm or of an annihilation; as "ipſo anno, menſe Auguſto, ille exercitus perrexit in Merciam."

"The rigour of hiſtorical juſtice," as Mr. Turner goes on in his ſurely erroneous courſe of condemning Alfred, "muſt therefore arraign the political conduct of Alfred, in the firſt periods of his reign. It would be "indeed abſurd to exact from any character in the ninth century, the ſkill of a Marlborough, the ſyſtematic wiſdom of a Burleigh, or the boundleſs illumination of a Burke. But we have a right to expect from the firſt genius of his age, the effects of his intellectual ſuperiority in the general conduct of his government. Yet what traces of mind are viſible, in giving to the Danes a charter for their licentiouſneſs in the impunity of ſucceſſive pacification." N. B. This was merely a *double* one, according to Mr. Turner's own ſtatement before.

* P. 165. † P. 168.

"It

"It was in this manner that Burrhed was destroyed" by *Burrhed's own pacification with the Danes*; "he complained and appeased their rapacity," to whom did he complain and with what did he appease their rapacity? All that Asser says is only, that peace was made between them, "pace inter Mercios et Paganos facta," &c. "and they soothed him with the gewgaw of a nominal peace." It was a real one, and lasted from 868 till 874, no less than six years. "In the next year they repeated their outrages," on whom? on Burrhed, as the context tells. Yet on Burrhed or on Mercia were no outrages repeated "in the next year." They were however the year following, 870, yet not otherwise than by marching through their country; when "memoratus Paganorum exercitus *per Merciam* in orientales Anglos transivit." Nor for this reason, did "the same toy again satisfie the weak sovereign" Burrhed. The toy was not offered, therefore could not be accepted, and consequently could not satisfy. "In the following season," that is, no less than four years afterwards or in 874, "they made a decisive attack, and Burrhed fled to Rome, to shelter his incapacity within the more fitting walls of a convent."

"The conduct of Alfred was *as* imprudent," when Burrhed only defended himself against the Danes in 868, and invoked the aid of the West Saxons to rescue all Mercia north of Nottingham from the Danes; and when the West Saxons, under Alfred or his elder brother Ethelred, had confessedly fought no less than eight battles with the Danes in the one year 871. "Instead of a system of vigilance and vigour, we find nothing but inert quietude, temporizing pacifications, and transient armaments;" although he had actually fought so many battles, as colleague to his brother, within the compass of a single year; though he had actually fought one as king himself in 871 at Wilton, with a small army against a large one; and though he even dislodged the Danes from Wareham in 876, dislodged them again from Exeter in 877, and thus ejected them completely out of Wessex. "The only plan discernible in the first seven years of his reign, was to gain momentary repose; though he had confessedly made so many or so great exertions, and was in 877 only twenty-nine years of age.

The whole mystery of these deductions from Alfred's great reputation, in a writer professedly his panegyrist, and his panegyrist upon the best of all possible grounds, the facts of history, resolves itself at last into this; that Alfred does not come forward at first with all his grandeur of greatness. Nor ought he. The Danube rises from a mere bason of water, only thirty feet in the square; then forms a brook; but soon swells into a river; and at last composes one of the largest, if not the very largest, of all the rivers upon our globe. The sun too shows its lustre by degrees, first opens a little eye of light in the heavens, then expands the eye into a casement, but next windows heaven like a Roman palace, with a casement from the ceiling to the floor, and at last exhibits all heaven as a celtic temple illuminated throughout its whole orbit; growing in greatness as it mounts

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in elevation, and becoming the very Foſtering Father of the univerſe. It was thus that Alfred ſhone. His talents were called out by his neceſſities. His powers were confirmed by his exertions. And his character was eſtabliſhed by both. But, as he was once a boy in body, ſo was he in mind. Nor did he become a man in either, till time had knit his limbs and ſtrung his intellect. Even then, he advanced from adultneſs to maturity, and then ſtood ſtationary awhile at the meridian point of life. Happily for his reputation, at this point he died; and the world never ſaw the ſun of Alfred declining.

[*To be concluded in our next.*]

Conſiderations on the Debt of the Civil Liſt. By the Right Hon. George Roſe, M. P. 8vo. Pp. 40. Hatchard. 1802.

IN our review of Mr. Chalmers's Eſtimate,* we took occaſion to ſhew, from Sir George Shuckburgh's table for aſcertaining the average value of money at different periods, and from the relative prices of the different articles of uſe and conſumption, that the KING, in order to preſerve that pomp and dignity which it was, moſt wiſely and juſtly, deemed neceſſary for his anceſtors to preſerve, ſhould have a very conſiderable increaſe of the civil liſt. And we are happy to ſee a gentleman ſo well qualified for the diſcuſſion as Mr. Roſe, take up this important object of enquiry, and conſider it in the ſame point of view, in which we were led to conſider it ourſelves.

We have here, a clear, conciſe, authentic account of the civil liſt, its amount, and application, from its origin to the preſent time, unmixed by any party-declamation, and intelligible to the plaineſt underſtanding. We conſider this pamphlet, therefore, as moſt highly uſeful, at the preſent period, and as entitled to the ſerious attention of every one of his majeſty's ſubjects.

It is worthy of remark, that in all the various applications to parliament, during the laſt century, for diſcharging the incumbrances ariſing from the inſufficiency of the civil liſt, every motion for an inveſtigation of accounts was invariably rejected, till the year 1784, when, for the firſt time, accurate accounts were laid before the Houſe of Commons; nor is it leſs worthy of remark, that on ſuch a motion being made in April 1770, Mr. Fox oppoſed, and was one of the tellers for the majority, by which it was rejected; though, in the laſt ſeſſions, he did not heſitate to oppoſe the payment of the exiſting debt, in the manner in which ſimilar debts had been diſcharged from the revolution to the preſent day!

Mr. Roſe very clearly ſhows how the preſent debt has ariſen, and ſubſtantiates his ſtatement by documents, the authenticity of which

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* See ANTI-JACOBIN REVIEW, Vol. XI. p. 307.

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no man will venture to impeach. The reflections which he ſubjoins are ſo pertinent and juſt in themſelves, ſo perfectly in conformity with our own ſentiments, and ſo ſatisfactorily explanatory of facts which ought to be univerſally known, that our readers, we are perſuaded, will peruſe them with pleaſure.

" If any one has imagined, that the debt incurred on the Civil Liſt has ariſen, in the remoteſt poſſible degree, from any expences of his Majeſty, that could have been avoided, he will ſee how entirely he has been miſtaken; and that, inſtead of a want of due attention to œconomy, it is manifeſt, that his Majeſty's perſonal arrangement, and ſtrict injunctions to his ſervants, could alone have kept down the expences of his houſehold: without which, they muſt have borne a much larger proportion to thoſe of individuals than they do; for it may ſafely be ſtated, that there is hardly a private gentleman in the kingdom, whoſe expences of living have not increaſed, within the period alluded to, in a much greater degree than thoſe of his Majeſty. In the fixed allowances to the Royal Family, there is but a trifling exceſs: they have varied only as circumſtances rendered that variation indiſpenſibly neceſſary. On the head of penſions, reſpecting which a jealouſy would moſt naturally be entertained, there was an actual ſaving to a conſiderable amount: of thoſe indeed that were granted, it would be ſeen, on a cloſe inveſtigation, how few were likely to have been given from pure favour: and all the gifts of royal bounty, in the ſixteen years, were under 30,000*l.*—not one ſhilling of which was for any concealed purpoſe, as the names of the parties who received the ſame, and the ſervices, are entered in the book which was before the Committee compoſed of gentlemen of different political connections; and no ſuggeſtion was heard of the moſt trifling ſum having been beſtowed improperly. The payments for ſpecial ſervices are minutely detailed in the Report of the Committee.

" The ſum of 10,000*l.* a year for home ſecret ſervice is all that the Miniſter has at his diſpoſal without account; excluſive of that, and of the foreign ſecret ſervice money (againſt the miſapplication of which it has been already ſhewn there is the ſtrongeſt poſſible guard), not one guinea was or can be iſſued except for ſtated ſervices; any abuſe or an attempt at concealment could not eſcape immediate detection and expoſure; as the warrants go through a variety of hands, and are publicly entered in books acceſſible to every clerk in the office, which are alſo open to the inſpection of the Houſe of Commons under the act of 1782, whenever called for. Even the limited ſum, above mentioned, of 10,000*l.* a year for home ſecret ſervice, has not been entirely expended: it will be ſeen by reference to the Exchequer accounts annexed to the Report, that there was a ſaving under that head of 9000*l.* after the ſum of 2,500*l.* ſtated under the head of Contingencies, is added. Where then is the ſource of corruption, or inſtance of profuſion, of which we have heard ſo much in and out of parliament? Compare the period from 1782, with any other ſince the Revolution. It has been obſerved, that from 1721 to 1725, a time of profound peace, the iſſues for ſecret ſervice to the ſecretaries of the Treaſury alone (which muſt have been for home purpoſes) were eight-fold the amount of the expenditure in the laſt ſixteen years; and it is ſurely creditable to the late adminiſtration that under the cloſe reſtrictions of Mr. Burke's act, reſpecting ſecret ſervice money out of the Civil Liſt revenues, they did not

follow

follow the example of their predeceſſors in applying the ſurplus of the 4½ per cent. duties to that uſe, as they might have done; inſtead of, for the firſt time, uſing it for the general purpoſes of the civil government.

"The truth is that a miniſter of this country is now without any means, even of influence, except an inconſiderable patronage in the diſpoſal of livings, which are not as well known to every man who is in poſſeſſion of the court regiſter as they are to his moſt confidential friend. It is not only in the department of the Civil Liſt that he is thus reſtrained, but after the example ſet by the late chancellor of the Exchequer in avoiding all contracts, commiſſion buſineſs, and agencies of every ſort, no ſucceſſor will be hardy enough to reſort again to ſuch modes of gratifying his friends. During the whole of the late war not a ſingle beneficial contract or commiſſion was given, nor the ſlighteſt favour ſhewn to any individual in that way. The loans too were made in ſuch a manner as to afford juſt as good a chance of obtaining them to the moſt inveterate enemy of the miniſter as to his warmeſt ſupporter. What a contraſt to former proceedings!—Even the great addition that has unfortunately been made, from neceſſity, to the public burthens during the war, did not become a ſource of patronage, for it is a fact not controverted, that the collection and management of taxes to the amount of 8,000,000*l.* a year, from 1792 to 1800, did not add one office in the diſpoſal of the miniſter; during that period fifty-two employments in the revenue were created, and fifty-three aboliſhed; excluſive of eighty-five ſinecure employments requiring no reſidence, ſuppreſſed for ever, in value from 100*l.* to 2000*l.* a year each, which were formerly given to the private friends or political connections of the firſt lord of the Treaſury. It may not be without its uſe to obſerve here that there are very few more than fifty members of the Houſe of Commons who hold places or enjoy profits of any ſort whatever which can be ſuppoſed by the leaſt charitable man living to be capable of influencing their conduct; we allude to Great Britain only; perhaps there are nearly as many members on the other hand who are not without an impreſſion on their minds that if they could ſucceed in removing thoſe who occupy the chief places in adminiſtration, they might have a reaſonable chance of ſtepping into their ſituations.

"We have been led to make theſe obſervations, though not directly connected with our ſubject, becauſe in the debate upon it in the Houſe of Commons, the war, the taxes, and the civil liſt, were all ſtated by a diſtinguiſhed leader in the oppoſition as ſources of corruption and influence."

The *loyal* inhabitants of the Britiſh empire will read this ſtatement with exultation and triumph;—the *diſloyal* with rage and diſmay.

The following is the average of the annual expence of the Civil Liſt at different periods in the laſt century.

"Queen Anne and George I. from 1702 to 1727, 761,000*l.* Geo. II. from 1727 to 1760, 813,000*l.* George III. to the 42d year of his reign, from 1760 to 1802, 915,000*l.*

"In order to enable the reader to form an opinion, how far the growing increaſe of expenditure has been juſtified by unavoidable events, we cannot do better than refer to a table conſtructed with great apparent accuracy by Sir George Shuckburgh, printed in the Philoſophical Tranſactions of 1798, to ſhew the average value of money at different periods, according

cording to the prices of the principal articles of conſumption and of uſe.

1700	–	–	238
1720	–	–	257
1740	–	–	287
1760	–	–	342
1780	–	–	384
1790	–	–	496
1795	–	–	531
1800	–	–	562

"If 761,000*l.* was a ſuitable income for the Civil Liſt, during the reigns of Queen Anne and King George I. the amount ought, according to the above proportion, to have been double in 1792, at the end of which year the war began; and when the exceſs, in conſequence thereof became conſiderable, from cauſes entirely unconnected with his Majeſty's family, or with any ſource of favour or patronage."

When theſe facts are duly conſidered, and when, moreover, it is known—"that if his Majeſty had been in poſſeſſion of the ſame ſources of revenue as his royal grandfather, his income, from 1786 to 1800, would have been, 1,416,000*l.* per ann. inſtead of 900,000*l.* and of courſe, if the 120,000*l.* per ann. granted to King George II. to ſupply eventual deficiencies in the civil liſt revenue, had been withheld, his revenue would ſtill have been nearly 400,000*l.* a year more than the grants of parliament"—there can be no doubt that the parliament will perceive the *juſtice* and neceſſity of making ſuch an increaſe in the civil liſt, as will obviate all future inconveniences. The public, in our eſtimation, is highly indebted to Mr. Roſe for treating the ſubject in a manner at once ſo perſpicuous, and ſo unexceptionable.

Advice to a Miniſter of the Goſpel, in the United Church of England and Ireland. Being a Continuation of Advice to a Student in the Univerſity. To which is added, a Sermon on the Paſtoral Care. By John Napleton, D. D. Canon Reſidentiary of Hereford, &c. &c. 8vo. Pp. 111. Sael. 1801.

THE firſt Chapter, on the duties of an Incumbent—Reſidence—Service of the Church—and other paſtoral cares, is cloſe and compact. Dr. N. has the happy art of expreſſing much, in few words. And his art is here, more than uſually conſpicuous.

The oath in the new reſidence act is as follows: "I, A. B. will duly reſide in my parſonage, vicarage, donative or perpetual curacy; unleſs ſuch reſidence is or ſhall be legally diſpenſed with."—On the whole, this act is framed on the moſt liberal principles. But we doubt much, whether, if Dr. Napleton had been conſulted on the occaſion, his ſuggeſtions would have tended to the relief or comfort of his clerical brethren. There is an auſterity in his manner which is extremely repulſive and forbidding. Under his auſpices, religion can ſcarcely be

be ſaid to appear, in the "beauty of Holineſs." She is ſeated on her adamantine throne, clad in frowns, and in her red-right hand graſping the thunderbolt!

The other part of the pamphlet conſiſts of diſcuſſions "on the duties of an Incumbent—the ſtudies of an Incumbent—the office of an Archdeacon—the office of a Dean and Chapter—the office of a Chancellor of a dioceſe—and the Epiſcopal office—and of a ſermon on the paſtoral care."—To the epiſcopal office Dr. N. we preſume, has reſpect: a chancellor preſſes very cloſe on the heels of a biſhop. But we adviſe Dr. N. if ever he fill the throne, to ſmooth his ſable brows, and to emulate, as little as poſſible, the above image of Jove or of Fate; doubtleſs not of Chriſtianity.

POETRY.

A Poem on the Peace between the United Kingdom of Great Britain and Ireland, and the French Republic, Spain, and Holland. By James Barrow. 4to. Pp. 18. 1s. Jones. 1802.

THE author ſays, in his preface, "I think it muſt be granted, that I have ſpoken honourably, and juſtly too, of my country and countrymen, without degrading any man, or any man's country." Whatever poetical merit there may be in ſo ſpeaking and in ſo forbearing, Mr. Barrow is certainly entitled to; but we fear, our readers will concur with us in thinking that he has been guilty of a miſnomer in calling his book "*a Poem.*" But let them not condemn without a hearing. Critic, bring forward your proofs.

"Britons rejoice, the news is great and good!
Great Britain for to cloſe the ſcene of blood,
And ſave our gold, and bleſs with peace our land,
Has to the French republick given her hand,
In peace, for general peace, Britons huzza!
For Spain, and Holland too, the peace obey.

"Britons rejoice! Peace comes with us to reign,
See what a world of commerce ſwells her train!
The Goddeſs caſts on us her *wealthy* ſmile,
To crown the numerous bleſſings of our iſle,
Bleſſings that claim the muſe's *loftiest* ſtile."

If the *bleſſings* of Peace may be meaſured by the *loftiness* of this muſe's ſtile, we ſuſpect they will not be found of any great extent. The author ſeems ſolicitous to eſtabliſh the juſtneſs of Otway's degrading remark "Give but an Engliſhman his w— and eaſe, beef and a ſea coal fire, he is your's for ever;" for, in enumerating the bleſſings of Peace, he tells us,

"Here, we have grounds, and gardens, ſtock'd with roots,
Here, we have orchards crown'd with various fruits,
Here, the rich grain of life, with joy we reap,
Here, we have horſes, milky kine, and ſheep

Here,

Here, we have coal to make a healthful fire,
Here, we have all that nature's needs require!"

Mr. Barrow would have made an admirable poet laureat to one of the late learned, profound, and erudite sheriffs of London and Middlesex; as his muse seems to be peculiarly calculated for the meridian of *Moorfields*.—We must, however, acknowledge, that we have read very serious and grave compositions in *prose*, on the same subject, and by very learned men too, nothing superior to the production before us. But it is no matter for wonder that men acting under the influence of the same "delirium," should, whether "*prosers* or poetasters" exhibit the same symptoms of mental derangement.

Youth, a Poem. By J. Bidlake, A. B. Chaplain to the Duke of Clarence, &c. 12mo. Pp. 30. 1s. Murray and Highley. 1802.

MR. Bidlake has here drawn an animated picture of youth, and exhibited its joys and its cares, with truth, feeling, and poetic fire. In justification of this sentence, we shall lay an extract or two before our readers.

"Beside yon limpid stream how oft I stray'd!
How oft, in childish hours, delighted play'd!
How oft have gather'd flow'rets o'er the brink
That, nodding, dipt, the passing wave to drink!
The bird how oft pursu'd in eager chace,
A new advent'rer from its native place;
That wander'd, timid, panting, gazeful round,
Perch'd on the bush, or totter'd on the ground.
Near, and more near, as cautiously I drew,
My hope it mock'd, and still more distant flew;
And I, condemn'd, e'er since, hope's lure to try,
Still see the phantom near, still see it fly!
"How oft, well-pleas'd, the dancing cork I ey'd,
A trembling index, light upon the tide!
Or launch'd the paper vessels, steer'd their course,
And with a monarch's pride beheld my force;
While down the stream I saw my fragile fleet
By eddies hurried, and by billows beat:
Ah! little conscious of our future doom,
O'er life's wide ocean, tempest-tost, who roam.
"How oft, within the copse that clothes yon hill,
My well-pleas'd ear pursu'd the murm'ring rill
That coyly hides her silver, virgin stream,
Then peeps again to meet the sunny gleam.
There primrose blooms, all lavish, sweetly smil'd;
Pale, short-liv'd tenants of the vernal wild.
There I forestall'd the wand'ring spoiler bee,
And suck'd their nectar cups with infant glee;
With curious eye, when spring the green boughs drest,
There sought the chorister's secreted nest;
Detecting sly, the linnet's hidden seat,
That artful wil'd me from her fond retreat;
There, wonder'd at the heav'n-taught skill that spread
The silver lining of the moss-wove bed;

Delighted ey'd the ſparrow's eggs of blue,
Soft as Meliſſa's eye, or morning's hue;
With finger tantalis'd the hungry brood
That claim'd a mother's aid, and gap'd for food:
But none were harm'd; for kind, parental care
Had taught me both to pity, and to ſpare.
And oft, when autumn bent the loaded bough,
I ſhook the patt'ring ſhow'r of nuts below.
In ſuch purſuits each paſſing hour could pleaſe,
For ſmall delights can glad the heart at eaſe.
" E'en winter many a puerile ſport ſupply'd:
The ſlipp'ry ice that ſhot in cryſtal pride;
The ſnow ſo chaſtely white, with feath'ry fall
In one diffuſive hue abſorbing all;
The hoary hill, the cot, the winding dell:
How gaz'd, we elves, as ſoundleſs ſlow it fell!
The novel wonder pleas'd the careleſs breaſt,
Pure as th' unſullied garb which nature dreſt:
Th' imprinting foot betray'd, we joy'd to trace
O'er undiſtinguiſh'd nature's level face;
The hard'ning ball we gaily toſs'd around,
Or roll'd to giant ſize along the ground.
Night, too, with bliſs inſpir'd the noiſy train:
The lengthen'd laugh, from hearts untouch'd by pain,
That ſhook, convulſive, ev'ry burſting ſide,
When mirthful Chriſtmas gilded winter's tide;
The vacant hour, the birth-day's feſtive treat,
That wak'd the jeſt with boundleſs mirth replete;
Then grop'd the blinded hero round to ſeize
Each boiſt'rous urchin, watchful how to teaſe.
But when th' exhauſted ſpirit 'gan to tire,
The pigmy circle ſought the cheerful fire;
Th' amuſive tale of infant hiſtory ſpread,
And credulous wonder grew, and ſolemn dread.
Next giant feats the rapt attention drew,
And ſtories thence of ghoſts and goblins grew:
While terrors riſe, and ſpeaking in each face,
With death-like awe, and ſilence, chill the place.
More cloſe we cling as riſing fears confound,
And caſt a ſtealthful look ſuſpicious round.
" Ye ſons of pedant pride! ſeverely wiſe,
Who ev'ry trifle, ſave your own, deſpiſe,
Awhile to childhood's ſimpler tales attend,
And ſay, how ſoon our ſweeteſt pleaſures end.
Aſk pow'r, or niggard wealth, or learned ſtriſe,
And all adult'rate hopes of buſy life,
Are they ſo pure as dreams of fervid youth?
So warm as bliſsful ignorance of truth?
Hard is the heart that know's not how to melt
When buſy mem'ry paints what once it felt;
And how the muſing mind delights to dwell
On hours of innocence, ye feeling, tell!

How

How grateful 'tis to live o'er youthful days;
Guilt only ſhuns reflection's wakeful rays.
Yes! manhood's pride, his ev'ry anxious care,
Is only hollow folly dreſt more fair.
Poor vanity decks out her pompous joys,
And cheats the full-grown babe with gilded toys.
What are the ſchemes that reſtleſs mortals plan,
But ſpecious baubles, cheating childiſh man?
Leſs innocent, leſs pure, we hence complain,
That all below is empty, all is vain."

After tracing, with the ſame fidelity, the ſchool-boy's anxious cares and fears, the bard thus deſcribes his hours of play.

"Yet ſoon diſpers'd each momentary fear
When relaxation's fav'ring hour drew near;
Then burſt we forth, and with a torrent's bound
Tumultuous ruſh'd, and leap'd, and madden'd round.
Then frolic, from reſtriction wildly free,
Climb'd with a ſquirrel's ſpring the tow'ring tree;
The lofty barrier leap'd, flew to the race,
Or cleav'd the lucid flood with flectile grace.
Elaſtic vigour, ever prompt to riſe,
Fluſh'd the bright cheek, and fir'd the ſparkling eyes;
Invok'd the ſport, the ſport for youth aſſign'd,
That knits the limbs, and clears the ſtagnant mind.
'Tis nature's law. Behold the kitten made
Expert by frolic in her fraudful trade.
A mimic prey the rolling cork ſupplies;
In fancy caught, the mouſe, in fancy, dies:
Now graſp'd within the tabby paw, and then
Spurn'd far away, to be purſu'd again.
Behold! the dappled fawn break through the ſhades,
Bound o'er the hill, or ſkim along the glades.
While the calm flocks ſedately feeding ſtray,
Their nimble young in circling races play;
On trembling limbs they ſcour, as loth to yield,
Ruſh down the ſlope, and ſweep the printleſs field.
Thus too, beneath bright ſummer's golden eye,
When ſoft tranſparence melts the azure ſky,
Mocking the ken of ſight, the rooks aſcend
And teach their young on ebon wing to bend
Their vent'rous courſe. Behold the duſky flock
Fade o'er the airy mountain's topmoſt rock;
Athwart, around, they beat th' etherial plain,
While ſhade and clamour track their leſs'ning train."

It is almoſt ſuperfluous to add, after theſe ſpecimens, that the poet's ſentiments are not leſs correct than his lines.

Sonnets, Odes, and Elegies. By Alexander Thomſon. 8vo. 5s. Cadell and Davies. 1801.

MR. Thomſon ſeems to have exerciſed his ingenuity in altering the regular conſtruction of the Sonnet, and in adopting new *maxmes*. He has

alſo rendered the ſonnet, which has hitherto been confined to ſerious ſubjects, a vehicle for ludicrous ſentiments. Here, however, in our eſtimation, he has failed. His other poems are not deſtitute of merit, though they certainly are more diſtinguiſhed for accuracy of diction, than for energy of thought, or vigour of imagination.

An Elegy ſacred to the Memory of Lady Wright, formerly of Ray-Houſe, in the County of Eſſex, but late of the City of Bath, in the County of Somerſet, who, on Wedneſday the 6th day of January, in the year of Jeſus Chriſt 1802, *quitted the dark Wilderneſs of this World for the happy Regions of Light, Bliſs, and Immortality. (Written on the evening of Sunday, the* 10th *day of the ſame month.)* By the Author of the Celeſtial Companion, and inſcribed, in gratitude and affection, to his beſt friend, George Erneſt Wright, of Ray Lodge, in the aforeſaid county of Eſſex, Eſq. 4to. No bookſeller's name. 1802.

EX pede Herculem. They, who are apt to form an opinion of a book from the mere peruſal of the title page, would not be deceived, by the adoption of ſuch a criterion, in reſpect of this elegy. It is a ſenſeleſs rhapſody; and the author's p ofe is as unintelligible, from his ridiculous affectation of profoundneſs of reflection, and ſublimity of diction, as his verſes are ſpiritleſs and ſtupid.

The Methodiſt, a Poem. 12mo. Pp. 66. 1s. Button. 1801.

WRETCHED irony! The miſerable production of ſome ſtupid enthuſiaſt, who betrays his hatred of every thing that is not methodiſtical, in his apprehenſion; and who either wilfully perverts, or is groſsly ignorant of, the ſacred writings.

Elegy to the Memory of Francis, late Duke of Bedford. By H. Steers, Gent. 12mo. 6d. Sold by all the principal Booksellers. 1802.

MR. Steers prefe s the *liberal* maxim of Pagan philoſophy, De mortuis nil niſi *bonum*; to the more ſevere dictum of the Chriſtian ſchool, De mortuis nil niſi *verum*.—Of the poetry we ſhall only ſay, it is worthy of the ſubject.

LAW.

A Syſtem of Engliſh Conveyancing, adapted to Scotland. A new Edition, conſiderably enlarged and improved. By James M'Nayr, L. L. D. Writer in Glaſgow. Printed by W. Reid and Co. at Glaſgow. 4to. Pp. 296.

THIS volume is a collection of precedents of Engliſh deeds, exhibiting alſo an analyſis of their nature and form. The firſt edition of the work was publiſhed ſome years ago; and "the recent demand for a new" one, ſays the author, "affords ſome ground to believe, that" it "has not been uſeleſs." In the preſent edition, "to the precedents he has made a great many additions; and, beſides extending his obſervations on ſuch branches of the law of England, as he originally deemed neceſſary for the elucidation

elucidation of the precedents, he has now added, "Obſervations on the mode of proving and authenticating proofs of deeds, executed in Great Britain, which are to receive effect in his Majeſty's plantations and colonies in America,' and 'Obſervations on the mode of paſſing eſtates there, without fine and recovery." "He has likewiſe ſubjoined, 'Obſervations on the mode of executing, in Scotland, writs of *Dedimus Poteſtatem*, and other commiſſions from England, and the United States of America;" "and he has cloſed the work with ſome 'Remarks on the mode of arreſt and of attachment for debt in England."

The whole is judiciouſly arranged in alphabetical order.

NOVELS AND TALES.

The Red Book and the Black One. By the Author of Summer Rambles. 2 Vols. 12mo. Lloyd. 1802.

THESE pleaſing little volumes bear all that impreſſion of an elegant mind, which we perceived in Summer Rambles. Prefixed to the firſt volume, is a portrait where female beauty is expreſſed by the happieſt touches of the pencil. We obſerved, in our notice of the former books, that the prints were from drawings of the author's "*eldeſt* daughter"—we ſhould have ſaid "*only* daughter"—a young lady, in whoſe performances are diſcoverable ſuch accuracy of obſervation and correctneſs of deſign as mark an excellent underſtanding; and ſuch taſte and ſenſibility as are equally creditable to the heart.

MISCELLANIES.

Travels in the United States of America; commencing in the Year 1793, *and ending in* 1797. *With the Author's Journals of his two Voyages across the Atlantic.* By William Prieſt, Muſician. 8vo. Pp. 214. Johnſon. 1802.

MR. Prieſt may, for aught we know, be a very able muſician, but he has certainly no claims to diſtinction as a writer, and we cannot but think he (or his publiſher) will have cauſe to repent his conduct in yielding to the advice of thoſe *good-natured* friends, who recommended the publication of a volume, which has very little to amuſe, and ſtill leſs to inſtruct. In truth it is a moſt unintereſting and inſipid performance. We muſt, however, acknowledge, that it is not wholly deſtitute of novel information:—for inſtance, we are told, p. 44, that ſuch are "the habits of virtue and induſtry" in which the young females of Pennſylvania are brought up, that even, when ſeduced from the paths of virtue, and become the miſerable inhabitants of a *brothel*, their whole appearance breathes "an air of modeſty"—and ſuch a woman "by no means gives over the idea of a huſband; ſhe is *ſeldom* diſappointed: and, I am informed, *often* makes an excellent wife."—This is certainly one effect of *virtuous habits* with which we were before wholly unacquainted; and as it ſo *often* occurs, no doubt can be entertained of the accuracy of the author's account of it.

We ſhall extract one letter on the ſubject of *Emigrants* to America, for the information and advantage of thoſe who are diſpoſed to change the liberty of Great Britain for the freedom of the United States.

" *Philadelphia, Sept.* 13, 1796.

" I write this in my way to Boſton, where I am going to fulfil my engagement with W—, the particulars of which I informed you of in a former letter.—When I arrived at Newcaſtle, I had the mortification to find upwards of one hundred Iriſh paſſengers on board the packet.

" For ſome time before I left Baltimore, our papers were full of a ſhocking tranſaction, which took place on board an Iriſh paſſenger ſhip, containing upwards of three hundred. It is ſaid, that, owing to the cruel uſage they received from the captain, ſuch as being put on a *very ſcanty* allowance of water * and proviſion, a contagious diſorder broke out on board, which carried off great numbers; and, to add to their diſtreſs, when they arrived in the Delaware, they were obliged to perform quarantine, which, for ſome days, was equally fatal.

" The diſorder was finally got under by the phyſicians belonging to the Health Office. We had ſeveral of the ſurvivors on board, who confirmed all I had heard: indeed their emaciated appearance was a ſufficient teſtimony of what they had ſuffered. They aſſured me, the captain ſold the ſhip's water by the pint; and informed me of a number of ſhocking circumſtances, which I will not wound your feelings by relating.

" It is difficult to conceive how a multitude of witneſſes can militate *againſt* a fact; but more ſo, how three hundred paſſengers could tamely ſubmit to ſuch cruelties, from a baſhaw of a captain.

" I am happy to inform you the Philadelphia Hibernian Society are determined to proſecute this *fleſh butcher* for *murder*. As the manner of carrying on this *trade* in human fleſh is not generally known in England, I ſend you a few particulars of what is here emphatically called a *white Guinea man*. There are veſſels in the trade of Belfaſt, Londonderry, Amſterdam, Hamburgh, &c. whoſe chief *cargoes*, on their return to America, are paſſengers; great numbers of whom, on their arrival, are *ſold* for a term of years to pay their paſſage; during their ſervitude, they are liable to be *reſold*, at the death or caprice of their maſters. Such advertiſements as the following, are frequent:—

' To be diſpoſed of, the indentures of a ſtrong, healthy *Iriſh woman*; who has two years to ſerve, and is fit for all kind of houſe work.—Enquire of the printer.'

' *Stop the villain!*—Ran away this morning, an Iriſh ſervant, named Michael Day, by trade a tailor, about five feet eight inches high, fair complexion, has a down look when ſpoken to, light buſhy hair, ſpeaks much in the Iriſh dialect, &c.—Whoever ſecures the above deſcribed, in any gaol, ſhall receive thirty dollars reward, and all reaſonable charges paid.—*N. B.* All maſters of veſſels are forbid harbouring, or carrying off the ſaid ſervant at their peril.'

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* " By a law of the United States, the quantity of water and proviſion every veſſel is obliged to take (in proportion to the length of the paſſage and perſons on board) is clearly defined. A maſter of a veſſel violating this law forfeits five hundred dollars."

" The

"The laws reſpecting the *redemptioners* * are very ſevere; they were formed for the Engliſh convicts before the revolution. There are lately Hibernian and German ſocieties, who do all in their power to mitigate the ſeverity of theſe laws, and render their countrymen, during their ſervitude, as comfortable as poſſible. Theſe ſocieties are in all the large towns ſouth of Connecticut. In New England they are not wanting, as the *trade* is there prohibited. The difficulty of hiring a tolerable ſervant induces many to *deal* in this way. Our friend S—— lately bought an Iriſh girl for three years, and in a few days diſcovered he was likely to have a greater *increaſe of his family* than he bargained for; we had the laugh ſadly againſt him on this occaſion: I ſincerely believe the Jew regrets his new purchaſe is not a few ſhades darker. If he could prove her a woman of *colour*, and produce a bill of ſale, he would make a ſlave of the child as well as the mother!—The emigration from Ireland has been this year very great; I left a large *veſſel* † full of paſſengers from thence at Baltimore: I found *three* at Newcaſtle: and there is *one* in this city. The number of paſſengers cannot be averaged at leſs than two hundred and fifty to each veſſel, all of whom have arrived within the laſt ſix weeks!

"While the yellow fever was raging in this city, in the year 1793, when few veſſels would venture nearer than Fort Miflin, a German captain in *this trade* arrived in the river, and hearing that ſuch was the fatal nature of the infection, that a ſufficient number of nurſes could not be procured to attend the ſick for any ſum, conceived the philanthropic idea of ſupplying this deficiency from his *redemption paſſengers!* actuated by this *humane motive*, he ſailed boldly up to the city, and *advertiſed* ‡ his *cargo* for ſale:—

'A few *healthy* ſervants, generally between ſeventeen and twenty-one years of age; their times will be diſpoſed of, by applying on board the brig.'

"Generous ſoul! thus nobly to ſacrifice his *own countrymen, pro bono publico*. I never heard this *honeſt* German was *properly* rewarded; but virtue is its own reward, and there is no doubt but the conſciouſneſs of having performed *ſuch* an action is quite *ſufficient*."

Propoſals for the Eſtabliſhment of a Public Gallery of Pictures in London, addreſſed to the Nobility and Gentry of the Britiſh Empire, and particularly to the Inhabitants of the Metropolis. By Joſeph Count Truchſeſs. 8vo. Pp. 14. No bookſeller's name.

COUNT Truchſeſs, who is Grand Dean of the cathedral at Straſburg, &c. is proprietor of an extenſive and valuable collection of pictures at Vienna, ſeven hundred of which he propoſes to ſell, as the baſis of the inſtitution which he recommends in this pamphlet. Ten thouſand ſubſcribers at ſix guineas each, he ſays, would be ſufficient for the purpoſe of erecting this eſtabliſhment. How far ſuch an eſtabliſhment is deſirable,

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* "The name given to theſe perſons."

† "Theſe veſſels frequently belong to Philadelphia, but land their paſſengers here, as there is a direct road to the back parts of Pennſylvania."

‡ "I have preſerved this advertiſement, and ſeveral others equally curious."

and, if desirable, how far the Count's proposals are worthy of attention, we must leave to others, who are better informed on the subject than we profess to be, to decide.

Take your Choice, or the Difference between Virtue and Vice, shown in opposite Characters. 18mo. Harris. 1802.

THIS little book is extremely well calculated to impress children with proper ideas respecting the different nature and effects of virtuous and of vicious habits. Each subject is illustrated by a neat wood engraving; and we can safely recommend the book to general use.

Hints for the Improvement of Trusses; intended to render their Use less inconvenient, and to prevent the necessity of an Understrap. With the description of a Truss of easy construction and slight expence for the use of the labouring Poor, to whom this little Tract is chiefly addressed. By James Parkinson. 8vo. Pp. 22. 9d. Symonds. 1802.

WE formerly noticed a very useful tract, by a benevolent writer, on this subject. The present tract comes from a person of a similar description, and actuated by similar motives. His Hints are certainly entitled to the attention of all who have the misfortune to be afflicted with this dreadful disorder.

Report of the Committee of the Society for carrying into effect his Majesty's Proclamation against Vice and Immorality for the Year 1800. 8vo. Pp. 16. Hatchard. 1801.

IN the present report of this excellent society, we are told, that the attention of its members, had been principally turned, since the last report, to the detection and punishment of the venders of obscene prints and books; the diminution of the number of street walkers; and the suppression of those practices which violate the sabbath. These are important objects, which call not merely for the attention of such institutions as this, but, most imperatively, for the interposition of the legislature; it being notorious, that the existing laws are wholly inadequate to the prevention of offences, which strike at the very root of all religion and morals.—It is a fact, but recently discovered, that there exists in this country, a society established for the sole purpose of circulating obscene books and prints, among the rising generation; that they employ, for this diabolical purpose, a great number of emissaries, who find the means of introducing them into places of education for young females, and into private families. One of these wretches has been already tried, convicted, and sentenced to *six month's imprisonment*—the same punishment which the law inflicts on a person convicted of uttering a counterfeit six-pence!!!* Surely no man in his senses can consider such a punishment as sufficient for a crime of such magnitude, which tends to inflame the passions, to poison the minds, and to corrupt the morals of youth, and, thereby, to produce evils incalculable and indescribable. We are, in all probability, indebted for the existence of this truly infernal society to the *great nation* which all descriptions of persons seem now so fond of visiting. Every means should be adopted for its speedy suppression. It has ever been the wise practice of the Bri-

* Since the above was written another of these wretches has been tried, and sentenced, by the worthy and excellent Chairman of the Quarter Sessions, for the county of Middlesex, Mr. MAINWARING, to a more adequate punishment; viz. two years' imprisonment, and the pillory.

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tiſh government to frame new laws for the puniſhment of new crimes as they ariſe; and ſurely no crime ever required the enactment of a more vigorous law than this offence. Two years impriſonment, in a ſolitary cell, would not be too ſevere a puniſhment for the firſt offence; and tranſportation for the ſecond. Let its enormity, its effect on ſociety be conſidered, and ſuch a puniſhment will ſcarcely be deemed too rigid, in a *poſitive* point of view;—let the Statute book be ſearched for crimes to which a ſimilar puniſhment is annexed, and ample grounds for its juſtification will be found, in a *comparative* point of view.

The remarks of the Proclamation Society on *Proſtitution* are equally juſt and judicious.

"Proſtitution is indeed a vice of ſuch a nature," (and which, be it obſerved, the crime above noticed will tend, more than any thing elſe, to promote) "that any judicious meaſures for the checking of it, muſt naturally call for the countenance and ſupport not only of all who are anxious for the purity of public morals, but of all who can feel for the ſufferings of the moſt wretched and diſtreſſed claſs of the community. But the Committee are at the ſame time aware that this ſubject abounds with practical difficulties, and they can at preſent do no more than commend it to the *ſerious conſideration* of the ſociety. All thoſe, however, who have any regard for the morals of our people, and eſpecially of the youth of both ſexes, muſt ſee the expediency, or rather the neceſſity, of forcing vice to hide its head at leaſt, and of not ſuffering open outrages on public decency to prevail with impunity."

If only one tenth part of the Bow-ſtreet patroles were employed in clearing the public ſtreets at the Weſt end of the town of theſe wretched females, thoſe "open outrages on public decency," which are nightly committed in the Strand, the Haymarket, Charing Croſs, Whitehall, &c. which are a diſgrace to the police of the metropolis, would be *eaſily* prevented.

The Seventeenth Report of the Society for bettering the Condition and increaſing the Comforts of the Poor. 8vo. Pp. 64. 1s. Hatchard. 1802.

THIS Report relates chiefly to the means of preventing the ſpread of infectious fevers, on which many important facts are ſtated, and many uſeful obſervations urged; the providing the poor with blankets, to be paid for at the rate of one halfpenny a week, an experiment which has fully ſucceeded at Kendall; the eſtabliſhment of a place of inſtruction for the indigent blind, with a view to enable them to gain a ſubſiſtence for themſelves; and the mode of obtaining a ſupply of pickled herrings.

The eſtabliſhment of houſes of recovery, for patients infected with malignant fever, is ſtrongly recommended by the committee; and from their account of the beneficial effects of ſuch an eſtabliſhment at Mancheſter, we cannot but think that government ſhould interfere to promote a ſimilar inſtitution in the metropolis.

In the Biſhop of Durham's report on the Indigent Blind, we were equally ſurprized and concerned to find, that the *City of London* had refuſed to extend the leaſe of the premiſes, held by the ſociety, in Saint-George's Fields!—From what motive did this refuſal proceed? It could only proceed from an *avaricious* motive, from a deſire to *make more* of their land. And this, too, when they have juſt expended no leſs a ſum than *three thouſand guineas* in furniſhing the Lord Mayor's bedchamber!!! Such a ſtrange

mixture

mixture of ridiculous pomp and paltry meanneſs, excites both indignation and contempt. The Governors of the Foundling Hoſpital, however, have been more liberal than the city of London, having granted a large piece of ground, in Gray's Inn lane, to the ſociety, at a moderate rent, and having generouſly offered an extenſion of the term to 999 years at a pepper-corn rent.

Copies of the Addreſſes to Mr. Burdon, with the Names ſubſcribed thereto, and of Letters and other Proceedings, relative to his late Election, as one of their Repreſentatives for the County of Durham. 8vo. Pp. 92. 3s. Richardſon. 1802.

THE whole proceedings in the election for the county of Durham reflect great honour on the friends of Mr. Burdon, and on that gentleman himſelf. The freeholders proved, by their conduct, that they knew how to appreciate thoſe virtues which diſtinguiſh both the ſenator and the man, and which are poſſeſſed, in an eminent degree, by the object of their choice. Mr. B., it is well known, had publickly avowed his determination to retire from public life; but the electors, who had experienced the value of his ſervices, patriotically reſolved to elect him in ſpite of himſelf; and their worthy repreſentative had too juſt a ſenſe of the duty which he owed to his country, not to ſacrifice his perſonal intereſt to its welfare. Sir Ralph Milbanke, the other ſucceſsful candidate, in his ſpeech on the day of election, obſerved that "he rejoiced that he had never ſanctioned the war, from which he deduced the *decline* of their welfare and proſperity." What grounds for rejoicing ſuch conduct ſupplied, we cannot conjecture; nor are we ſagacious enough to diſcover the juſtice of the baronet's *deduction*, who probably never looked into the ſtate of our exports and imports for the laſt ten years. With infinitely more ſenſe and propriety did Mr. Burdon avow, "that he had been an advocate for the war, by which, he was of opinion" (and never, ſurely, was opinion better founded) "the conſtitution, the independence, the honour, and the commerce of the country, had been protected and ſaved to thoſe who ſhall come after us."—With equal truth and juſtice did he add; "War and peace were not to be talked of, by men of ſenſe, as abſtract principles alone; for war was not always practically bad, nor peace good. He aſked what had peace done for Holland, for Switzerland, and other countries; where the want of proper exertions, and the too great love of peace, had overthrown their independence, and placed them at the mercy of their more powerful neighbours?" Mr. B. might farther have aſked what had peace done for Great Britain?—"Had our commerce ſuffered by a war, during which we had commanded in every ſea, and brought home the produce of every climate?" Theſe are the remarks and the queſtions of a man of ſenſe and reflection, and of a *genuine* patriot. Would that there were five hundred ſuch men in the new parliament! This collection cannot but prove highly intereſting to the county of Durham, and indeed to every man who cheriſhes independence of principles and conduct.

The British Commiſſary, in Two Parts. Part I. A Syſtem for the British Commiſſariat on Foreign Service. Part II. An Eſſay towards aſcertaining the Uſe and Duties of a Commiſſariat Staff in England. By Havilland Le Meſurier, Eſq. 8vo. Pp. 211. Egerton. 1801.

NOW

NOW that "Othello's occupation's gone," now that "our fierce alarms are changed to merry meetings," now that "the pride, pomp, and circumſtance of glorious war" have terminated, now that we have had the felicity of receiving, from the immaculate hands of the Chief Conſul *(for life)* of France, a ſafe, an honourable, and a glorious peace, it may perhaps be ſurmiſed, that military ſtrictures no longer poſſeſs either the *utile* or the *dulce*, and that, the ſword having been converted into a ploughſhare, mankind only wish to repoſe in the bower of friendſhip and fraternal love; but, alas! the time may come when "grim-viſaged war" ſhall again preſent his horrid front, when the nations ſhall be terrified from their illuſive dreams of ſecurity, and the extended earth again drink the blood of her ſlaughtered children. We do not mean, however, to ſpeculate upon war, which none more ardently wiſh to be kept ever diſtant from the land of true liberty than we do; but, the wiſe will always be prepared for the worſt; and, in providing againſt evil, we ſecure good.

That Britiſh ſoldiers can fight with bravery, conquer with mercy, and triumph with magnanimity, the recent teſtimonies of the fields of Egypt were not wanted to prove; but, while we have aſtoniſhed Europe by our military proweſs, the civil regulations of our armies have been neglected, and, as Mr. Le Meſurier obſerves, "notwithſtanding commiſſariat expences have been commented upon in and out of parliament, from the Duke of Marlborough's time to this day, no one has attempted to bring a ſyſtem forward, which may obviate the inconveniences of ſending men abroad to exerciſe functions, which are perfectly new to them." To expatiate on the reduction of expence, the regularity of management, and the variety of comforts which, in different reſpects, would be produced, by the adoption of a uniform commiſſariat ſyſtem, is unneceſſary; ſuffice it to ſay, that Mr Le Meſurier has here exhibited a plan which we think particularly worthy the notice of government. It is "a plain, practical, and efficient ſyſtem, founded upon actual experience, and compared with the practice of the Germans and French."

The work is inſcribed, with peculiar propriety, "To Field Marſhal, His Royal Highneſs the Duke of York, Commander in Chief of His Majeſty's Forces, &c. &c. &c."

DIVINITY.

A Sermon preached in the Pariſh Church of Walſall, in the County of Stafford; at the Archdeacon's Viſitation, Auguſt 12, 1802. By the Rev. E. Cooper, Rector of Hamſtall Ridware; Chaplain to the Right Hon. the Earl of Courtown, and late Fellow of All Souls College, Oxford. Pp. 30. Cadell and Davies. 1802.

"TAKE heed unto thyſelf, and unto thy doctrine; continue in them: for in doing this, thou ſhalt both ſave thyſelf, and them that hear thee." 1 Tim. iv. 16.

From this text the preacher deduces the neceſſity of extreme caution on the part of thoſe who are "the ſervants of the moſt high God, which ſhew unto us the way of ſalvation;" maintaining that not only the everlaſting happineſs of his own immortal ſoul, but poſſibly that of many others may depend

depend on the fidelity (of the minister) to the trust committed to him." He therefore urges him most emphatically to "hold fast the form of sound words," and not to "handle the word of God deceitfully." Most truly does he observe

"We are assaulted on the one side by the Infidel, on the other by the Enthusiast, both equally hostile to the cause of truth; the former endeavouring by his sophistry to undermine the doctrines of our faith; the latter bringing them into discredit by the extravagant lengths to which he carries them, and by the perverse and even immoral purposes to which he applies them. To preserve, then, amidst such dangerous extremes, the simple mean of gospel truth, requires no small degree of watchfulness and prudence; and we have need of being earnestly and frequently admonished to 'take heed unto ourselves and unto our doctrine."

The principal object of this sermon, however, is to caution the ministers of Christ, in combating destructive tenets, not to suffer their zeal in the exposure of error to betray them into any abandonment of the truth; and his remarks on this subject are sound, forcible and impressive, as will appear from the following extract.

"Let me call your attention to that grand fundamental doctrine of the gospel and of our church, justification by faith alone; or, as it is expressed in our article, that 'We are accounted righteous before God, only for the merits of our Lord and Saviour Jesus Christ by faith, and not for our own works and deservings!'* Now, perhaps, there is not one of the glorious truths of revelation, which is more frequently turned to a bad use, and made the instrument of greater evil, than this. Men of corrupt minds have raised on it the most monstrous and abominable systems: not ashamed publicly to teach, that, since we are justified *by faith alone*, *good works* are no longer necessary to salvation: and thus not only weakening the obligations to morality and holiness, but even making that, which is the glory of the gospel, the avowed foundation of profligacy and vice. At the same time it must be observed, that this perversion of the truth is no invention of modern date, but is coeval with the truth itself. We read of those, who in the days of the Apostles 'turned the grace of our God into lasciviousness;'† abused their Christian liberty to fleshly purposes; and held the detestable maxim of 'continuing in sin, that grace might abound.' Indeed it cannot be a subject of surprize, if, in all ages of the world, men of evil minds should have acted in the same manner; should have brought forward the same objections to divine truth; and should have made the same perversions of it. Though, perhaps, in no times has this Antinomian heresy been more openly, and, it is to be feared, more successfully propagated, than in the present.

"But how then are we to resist its progress, and counteract its operations? Are we to pursue this end by giving up, on our parts, one tittle of the doctrine in question? Are we to oppose these perverters of the glorious gospel of Christ, by insisting *less fully or less frequently* on that essential point, which they make the subject of their abuse? By way of providing an antidote to the poison which they disseminate, are we to preach that good works make any part of the *grounds* on which we are accounted righteous before God, and thus extol our own unprofitable services as coessential

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"* Art. XI." "† Jude iv.

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with the meritorious obedience of Chriſt himſelf? Are we thus to depart from the only foundation, becauſe others have built on it "wood and hay and ſtubble?"* Are we thus to promote the cauſe of truth by propagating error? Are we thus to exalt the goſpel by degrading the bleſſed author of it? Are we thus to deliver our hearers from the dangers of Antinomianiſm, by leading them into the no leſs dangerous principles of ſelf-righteouſneſs? Are theſe, I aſk, the means by which we are to reſiſt our adverſaries? And yet is there not a *danger* of acting thus? Are we not *ſtrongly tempted* from the beſt, the pureſt motives, inſenſibly to ſlide into ſuch conduct? Under a lively impreſſion of the magnitude of the evils which we are combating; in the heat of controverſy; in our ardent defence of the truth; in our earneſt zeal for our people's welfare; in a juſt deteſtation of the perverſions we witneſs; and in a commendable dread of giving any juſt ground for them in our own teaching: are we not *in danger* of being induced to bring forward this doctrine leſs frequently than we ought to do; or at leaſt to preſent it to our hearers, in ſo crippled and mangled a form, ſo confounded and intermingled with the imaginary merit of our own works, as to obſcure its luſtre, and deſtroy its ſpirit? But was it in this manner that St Paul defended this doctrine againſt ſimilar perverſions? No. The more it was abuſed, the more ſtrenuouſly did he maintain and inſiſt upon it. He did not recede in the ſlighteſt particle from his poſition: but he denied the concluſions which were drawn from it. While he expreſſed his abhorrence of ſuch inferences, he expoſed their falſehood: 'How *ſhall we* that are dead to ſin, live any longer therein?'† He contended that the doctrine which he taught of juſtification by faith alone, ſo far from weakening the obligations to morality, ſtrengthened and confirmed them; and furniſhed the moſt exalted and efficacious motives for univerſal holineſs. 'Do we then make void the law through faith? God forbid: yea, *we eſtabliſh the law*.'‡

"Let us then follow this illuſtrious example. Do we live at a time, when wicked men abound; when the doctrine of faith is perverted into an inſtrument of licentiouſneſs? Let us not on that account be driven away, or ſeduced, from our only foundation through the hope of thereby counteracting the evil on the one ſide, or through the fear of ſeeming to countenance it on the other. Let us contend as earneſtly as our opponents can do, that *the merits of Chriſt are the only ground of the ſinner's acceptance with God:* let us join with them in maintaining, that *by faith alone we obtain an intereſt in his merits.* But here let our concurrence end. Let us ſhew, in oppoſition to their licentious inferences, that *holineſs is the inſeparable fruit of a true and living faith*; and that *practical godlineſs, and a growing conformity of the whole ſoul to the divine image and law, is an indiſpenſable evidence of our union with and intereſt in Chriſt.* While we declare with the Apoſtle, that '*there is no condemnation to them that are in Chriſt Jeſus*;' let us alſo with him limit our application of this privilege to thoſe, 'who walk not after the fleſh, but after the ſpirit.'§ While we aſſert that true Chriſtians are *no longer under the law as a covenant*; let us equally inſiſt, that they are 'not without law to God, but under the law to Chriſt.'‖ In ſhort, while we contend, with even Antinomian zeal, that 'by grace we are ſaved through

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"* 1 Cor. iii. 12." "† Rom. vi. 2." "‡ Rom. iii. 31."
"§ Rom. viii. 1." "‖ 1 Cor. ix. 21."

faith;'

faith;'* that we are 'juſtified freely by his grace, through the redemption that is in Chriſt Jeſus:'† at the ſame time let us maintain, with apoſtolic energy, that 'without holineſs no man ſhall ſee the Lord;'‡ that as the merits of Chriſt alone conſtitute our *title* to eternal glory, ſo in purity of heart alone conſiſts our 'meetneſs for partaking of the inheritance of the ſaints in light."§

His obſervations "on the renewal of the heart to holineſs by the ſpirit of God" are equally judicious. He firſt expoſes the evil effects of the perverſion of that doctrine, and then explains its true ſcriptural meaning and tendency. With the ſame ability, and with the ſame view, he laſtly examines "thoſe falſe and miſchievous opinions, which are ſometimes advanced concerning the *teaching* influences of the holy ſpirit of God and the utter inutility of all human learning in the attainment of divine truth;" and he here eſtabliſhes (without proceeding ſo to do) the criterion by which the uſe and abuſe of human learning in religious purſuits may be fairly aſcertained.

"Certain it is, that every Chriſtian is 'taught of God:'‖ certain it is, that 'the natural man receiveth not the things of the ſpirit of God: for they are fooliſhneſs unto him: neither can he know them, becauſe they are ſpiritually diſcerned;'¶ certain it is that 'the Lord giveth wiſdom,'** and that 'every good and every perfect gift is from above, and cometh down from the Father of lights.'†† Theſe are truths, to which aſſent muſt be yielded to by all who receive the Bible as the word of God. But theſe truths, like thoſe before mentioned, have been greatly perverted. Miſguided and illiterate men have hence taken occaſion, under the pretext of magnifying and exalting the work of the Spirit, to depreciate and cry down all human learning; and to repreſent the aids of ſcience and literature as not only unneceſſary, but even as prejudicial to the intereſts of religion. This then, like the former, is an evil, which requires our moſt ſerious oppoſition. But our oppoſition in this inſtance alſo muſt be conducted with prudence. There is a danger, leſt under the plea of vindicating human learning, we ſhould be induced to depreciate and cry down the work of the Spirit. And it is to be feared, that ſome modern defenders of this ſide of the queſtion have ſuffered themſelves to be carried too far into ſuch an extreme; and in a commendable zeal for reſcuing the pretenſions of ſcience and literature from the unmerited obloquy thrown upon them, have inadvertently advanced them to a place, to which in the ſcale of truth they are not entitled. Let us then proceed with caution and judgment. Let us be on our guard againſt the temptations to which we are expoſed, accurately diſtinguiſhing between the merits of theſe reſpective claimants, and aſſigning to each its proper place, value, and importance. To this end, let us point out the pre-eminent advantages and excellency of human learning, when employed *in ſubſerviency to divine grace*. Let us ſhew that it is the deſign of the goſpel, not to ſuperſede the uſe of our natural or acquired talents, but to direct, to ennoble, and to ſanctify it. Let us maintain, that the regular cultivation and improvement of our minds by ſtudy and literature, when *proſecuted with humility and accompa-*

"* Epheſ. ii. 8." "† Rom. iii. 24." "‡ Heb. xii. 14."
"§ Col. i. 12." "‖ John vi. 44, 45. Iſaiah liv. 13."
"¶ 1 Cor. ii. 14." "** Prov. ii. 6." "†† James i. 17."

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nied with prayer, are under the divine bleſſing, the ordinary means of bringing ourſelves to the knowledge of the truth, and of qualifying us for communicating it to others. But while we clearly ſtate and forcibly inſiſt on this point, let us remember with equal clearneſs and force to maintain, that the Holy Spirit alone is the author and giver of all ſpiritual light; that it is He only, who can 'guide us into all truth,' * 'taking of the things of Chriſt and ſhewing them unto us.' Let us be firm in declaring, that not the higheſt claſſical proficiency, the moſt profound critical reſearches, or the largeſt acquiſitions of ſcience, can aſſiſt us in the inveſtigation and attainment of divine truth, *any further than they are ſo bleſſed to that end by the co-operating and illuminating influences of the Spirit of God.*"

This Sermon reflects great credit on the author, and fully juſtifies the recommendation of the Archdeacon and the Clergy, at whoſe deſire it was printed.

A Catechiſm of Scripture Hiſtory. By J. Watts, D. D. Williams. 1800.

IN a little pamphlet of 15 pages, the hiſtory of the Old and New Teſtament is ſet forth, in the plaineſt manner. We can perceive no objections to any part of this hiſtorical catechiſm. The Ten Commandments are thus happily abbreviated.

"Q. What are the Ten Commandments? A. The four firſt (the *firſt four*) containing our duty to God are—Thou ſhalt have no other Gods before me—Thou ſhalt not make unto thyſelf any graven image—Thou ſhalt not take the name of the Lord thy God in vain—And, Remember the Sabbath day to keep it holy.

"Q. What are the others with reſpect to our duty to our neighbour? A. Honour thy father and thy mother—Thou ſhalt not kill—Thou ſhalt not commit adultery—Thou ſhalt not ſteal—Thou ſhalt not bear falſe witneſs—And, Thou ſhalt not covet."

A Seaſonable Caution againſt the Abominations of the Church of Rome. By the Rev. C. de Coetlogon, M. A. Rector of Godſtone, Surry, and Chaplain to the Lock Hoſpital. Pp. 24. Williams.

THE principal heads of this pamphlet are Errors reſpecting Doctrine—The errors of Popery deſtructive of practical Religion—The true Spirit of Popery illuſtrated by Matter of Fact—The Church of Rome the Antichriſt ſpoken of in ſacred Writ—Fundamental Articles of Faith and Practice.

The following are facts ſufficient to determine every rational mind in its abhorrence of popery.

"The renowned *John Wickliffe*, equally eminent for his learning and piety, was taken up out of his peaceful grave ſome years after his burial to be burned; and for what? for believing, among other things, that the ſcriptures are to be preferred to the decrees of the Pope and his cardinals—that the Church of Rome is not the ſupreme head over all churches—and that the bread uſed in the ſacrament after conſecration is bread ſtill.

"Sir *William Chatris* was burned, becauſe he ſaid he would not worſhip the croſs on which Chriſt ſuffered, but only Chriſt who ſuffered upon the croſs.

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* John xvi. 13, 15."

"Sir

" Sir *John Oldcaſtle*, Lord *Cobham*, was *excommunicated* and pronounced *accurſed* by the impious ſentence of a popiſh archbiſhop, with three biſhops in council aſſembled, for oppoſing the worſhip of images, the idolatry of the maſs, the neceſſity of pilgrimages and penance, and the adoration of the relics of martyrs, confeſſors, &c.

" *John Hus*, a very eminent preacher in Bohemia, was burned, notwithſtanding the petition and remonſtrances of the king, the nobles, and the commons in his favour; and the articles, for which the ſentence of death was paſſed upon him, were as follow: he believed that the ſacrament ought to be adminiſtered to the people in both kinds—that the conſecrated bread was not the material body of Chriſt—that *John Wickliffe* died in a ſtate of ſalvation—that the predeſtinate ſhall infallibly be ſaved—that the papal dignity was not of divine appointment—that the Pope, his cardinals, and clergy, did not conſtitute the true Church of Chriſt, &c.

" There is another tragical hiſtory of the famous learned and godly martyr of Chriſt, *Jerome* of Prague, maſter of arts of ſeveral univerſities; who was remarkable for *eloquence*, *philoſophy*, and *divinity*; but, nevertheleſs fell a ſacrifice to the Church of Rome, who ſent him alſo to heaven, in a chariot of fire.

" The time would fail, to enumerate the many inſtances of cruelty and barbarity, which might be produced, to ſhew that the *ſpirit* of popery, in its very nature and tendency, is a diſgrace to any religious profeſſion: and it is always *the ſame*; it never changes. Witneſs the bloody ſcenes in Queen *Mary*'s days. Witneſs the martyrdom of that great cloud of diſtinguiſhed and highly-honoured witneſſes for the truth, Archbiſhop *Cranmer*, Biſhops *Latimer*, *Ridley*, *Hooper*; Drs. *Rogers*, *Barnes*, *Taylor*; Mrs. *Aſkew*, Lady *Jane Grey*; Mr. Juſtice *Saunders*, Biſhop *Farrar*; with many others; who were not only ſentenced to ſuffer death, but treated in a moſt beaſtly and indecent manner, by thoſe two inhuman brutes, *Bonner*, then biſhop of London, and *Gardiner*, biſhop of Wincheſter. I have only recited the preceding inſtances to give a ſhort ſketch of the ſpirit of popery, which is exhibited at large, in *the Book of Martyrs*.

" It is indeed enough to pierce an heart of ſtone to read of the barbarous cruelties exerciſed for more than five hundred years, upon the poor proteſtants, particularly in *Bohemia*, *Germany*, *Poland*, *France*, *Spain*, *Italy*, *Portugal*, the low countries, *England*, *Scotland* and *Ireland*: in all which places the blood of the ſaints hath run down like a river: and, as if to murder them was not ſufficient, they have even invented and ſtudied to torment them, by hanging them by the feet, by the hands, by the middle on a beam, by the hair of the head, on tenters, pouring melted lead into their limbs, boiling in cauldrons, and roaſting alive.

" The poor Waldenſes, living in and about the vallies of *Piedmont*, were ſtript naked, and whipped to death with rods of iron; were drawn through the ſtreets, and burnt with fire-brands; were thrown down from high towers; were cut in pieces with ſharp knives; and their women racked and murdered.

" In 1665, ſome thouſands who would not turn papiſts, were forced to fly for their lives in the depths of ſnow and ice, young and old, infant and ſuckling; and thoſe who did not or could not fly, were deſtroyed, near thirty thouſand ſouls, by every poſſible kind of torment that the wickedneſs of men and devils could imagine."

The

The author truly obſerves, at the cloſe of his pamphlet, "the ſtate of the nation is alarming: the ſtate of religion is much more ſo: therefore, as men, as citizens, as Chriſtians beware." This is, indeed, a ſeaſonable caution; more ſo than the caution mentioned in the title-page. Mr. de C. muſt know that very able divines have denied the truth of the poſition which he advances with ſo much confidence, relative to the ſcriptural *anti-chriſt.*

Popery Unmasked: being a fair Repreſentation of the chief Errors of the Church of Rome. Extracted from their own Writers; and contraſted with ſuitable Quotations from the holy ſcriptures. To which is added, an Account of Popiſh Maſſacres and Perſecutions, the Fees of the Pope's Chancery, Pretended Miracles, and famous Relics. The third Edition, corrected and improved. Pp. 23. Williams.

OF this tract, we are informed no leſs than 36,000 copies were diſpoſed of, before the preſent edition. And we are indebted to the author for much good, as far as he obſerves his own rule, "to point his aim not againſt the *perſons* but the *errors* of papiſts." His catalogue of bad popes may cauſe the enemies of the Lord to blaſpheme. But his facts and documents may be of uſe.

Hints on the Ordinance of a Goſpel-Miniſtry. By a Friend to Order in the Church. 18mo. Pp. 63. J. Ogle, Edinburgh; R. Ogle, London.

THESE Hints contain "a ſhort defence of the office of a Goſpel-Miniſter;" "the call and qualifications requiſite for the miniſterial office;" "the principles and tendency of the ſcheme of Lay-preaching;" and "a candid examination of ſome paſſages of ſacred Scripture, which have been interpreted as favouring that ſcheme."

The pamphlet is, altogether, a well written one: It is ſenſible, judicious and temperate. The concluding ſection, in which thoſe parts of ſcripture that ſeem to favour the ſcheme of lay-preaching, are examined with the utmoſt degree of impartiality, and are particularly deſerving of attention.—The author quotes ſuch paſſages from Scripture as ſeem to favour the cauſe of thoſe who are advocates for lay-preaching, and he clearly ſhews, by fair and ſound reaſoning, that they will not admit of the interpretation which has been given to them by thoſe advocates. His examination of the laſt of theſe paſſages will exhibit a fair ſpecimen of his ſkill and abilities in this ſpecies of controverſy.

"Acts viii. 1, 4. 'And at that time there was a great perſecution againſt the church which was at Jeruſalem, and they were all ſcattered abroad throughout the regions of Judea and Samaria, except the apoſtles. Therefore they that were ſcattered abroad, went every where preaching the word.'

"This paſſage of ſacred hiſtory has been brought forward in defence of Lay-preaching with ſuch a degree of aſſurance, that one cannot but regard it as the Goliah of the camp. With an unparalleled degree of confidence it has been affirmed, 'Here it is obvious that not *delegated preachers*, but *the church in general*, proclaimed to their fellow-ſinners the goſpel of the Lord Jeſus.' 'To evade this,' ſays he, 'were to affront common ſenſe, and to oppoſe the uſual meaning of words.' Whenever a perſon pays ſo little deference to the judgment of many able critics, who have gone before him,

and who have conſidered this paſſage in quite a different light, and alſo makes uſe of language which is ſo very ſtrong in expreſſing an opinion contrary to theirs; he never fails to lay himſelf open to a ſuſpicion, that he may be uſing all this parade of vocables for want of better arguments.

"There is ſome reaſon to doubt of the truth of the aſſertion, that the church in general, who were ſcattered abroad, preached the word, if it is conſidered that there might be infants in this diſperſion; there might be perſons who were not gifted; and there might likewiſe be females. Theſe muſt neceſſarily be excepted, and the number of preachers cannot have been ſo great as this writer would have us believe. From this it is manifeſt that the term *all*, upon which the whole ſtreſs of the argument for Lay-preaching is laid, is to be underſtood with certain limitations and reſtrictions. And how far this limitation extends, the paſſage itſelf is ſufficient to inſtruct us. It cannot refer to the church in general; for after this diſperſion had taken place, there were ſtill devout men at Jeruſalem, who carried Stephen to his grave, and made great lamentation over him; there was likewiſe a church for Saul to make a havock of, entering into every houſe, haling men and women, and committing them to priſon. As it cannot refer to the church in general, nor to the diſperſion in general, it muſt be underſtood of *the all* of ſome particular claſs, or deſcription of perſons. And who theſe are, the exception which is here made of the apoſtles may inform us. Why are the apoſtles ſo particularly excepted as not belonging to this diſperſion, while we know that there were other Chriſtians beſides them at Jeruſalem, if it is not to intimate, that thoſe of this diſperſion who went every where preaching the word, were perſons of a *ſimilar* character and deſcription with the apoſtles? The apoſtles were men in office, and ſo were theſe perſecuted preachers. And, accordingly, wherever we find any of the preachers of this diſperſion mentioned afterwards, they are always ſpoken of as being perſons who occupied a public ſtation in the church. Philip is mentioned in the following verſe as having gone down to Samaria, and preached Chriſt there. In the eleventh chapter, we are told that ſome of them were men of Cyprus and Cyrene, who, when they were come to Antioch, preached to none but unto the Jews only. And whether theſe Itinerants were Lay-preachers or not, we learn from the thirteenth chapter, where the ſame perſons are referred to, and deſcribed as being prophets and teachers.

"If theſe Itinerants were Lay-preachers, it will be difficult to ſee what idea the writer of the Acts intended to convey by the word *therefore*. It cannot be ſuppoſed that their being perſecuted or ſcattered abroad gave them any right to preach. The point of a ſword, the terror of a gibbet, or the fury of a popular tumult, never had ſuch virtue in them as to give any man a right to preach Chriſt. But if they are conſidered as perſons of the ſame deſcription with the apoſtles, his meaning is obvious. There were prophets, evangeliſts, and teachers among them, and becauſe they were ſuch, they exerciſed their miniſtry in thoſe places whither they were ſcattered abroad.

"The Greek word εὐαγγελιζόμενοι, which is uſed to ſet forth the miniſtry of theſe men, likewiſe deſerves our attention. If the preaching that is intended here is to be underſtood of a public miniſtry in the goſpel by a perſon not inveſted with any public office in the church, it is worthy of remark, that this is the only text in the New Teſtament where it is to be found having ſuch a ſignification. If we allow the ſcriptures to ſpeak for themſelves,

themſelves, and be willing to aſcertain the true meaning of any text by comparing it with others, where ſimilar modes of expreſſion are uſed, it will be found that there is not a ſingle text to countenance the opinion, that the miniſtry of a lay-preacher is intended. This word is no ſtranger in the ſcriptures. It occurs upwards of fifty times in them. And in all that variety of texts, it is invariably uſed to denote the miniſtry of a perſon inveſted with a ſacred office. Beſides the text under review, it occurs no leſs than four different times in this chapter. In verſe 12. it is uſed to expreſs the miniſtry of Philip; in verſe 25. that of Peter and John: and in verſe 35. and 40. it is uſed again as expreſſive of the miniſtry of Philip. In chap. xi. 20. it is uſed to denote that miniſtry which was exerciſed by thoſe of this diſperſion, whom we find, by chap. xiii. 1. to have been prophets and teachers. If fifty different texts can be adduced to ſhew that this word denotes a public miniſtry in the goſpel by a perſon in office, and not a ſingle text can be quoted to ſhew that it is ever uſed to denote the miniſtry of a lay-preacher, it can be no affront upon common ſenſe, nor is it offering any violence to the uſual meaning of this word, when it is denied that it can ever be eſtabliſhed from this text, that the miniſtry of a lay-preacher is warrantable.

" May the great Redeemer ariſe and plead his own cauſe; may he ſhew to the generation the form and faſhion of his houſe, the goings-out and the comings in, with all the ordinances and laws thereof; then ſhall the knowledge and reputation of his ordinances revive, the divine ordinance of the goſpel-miniſtry will be reſpected, and the labours of goſpel-miniſters crowned with the moſt abundant ſucceſs. The harveſt truly is plenteous, but choſen and faithful labourers are very few; let us therefore beſeech the Lord of the harveſt that he would *ſend* forth labourers into his harveſt. They are ſuch only as are *ſent* by him who have ground to expect that they will return with joy, bringing their ſheaves with them. They who run without his orders are expoſing themſelves to a ſevere frown, the people among whom they labour to much harm, and are affording another occaſion to the unclean ſpirits triumphantly to ſay, 'Jeſus I know, and Paul I know, but who art thou?"

The merit of theſe " Hints," is not to be determined by the quality of the paper on which they are printed. Yet, we fear that, from their uninviting appearance, they have been too much neglected.

REVIEWERS REVIEWED.

The Force of Contraſt continued: or Extracts and Animadverſions. With occaſional Strictures on the Contraſter and others of Mr. Bere's Opponents. And Obſervations on the Effects of Mrs. H. More's Schools. To which is added, a Poſtſcript, on the Editors of the Britiſh Critic. Reſpectfully ſubmitted to the conſideration of thoſe who have intereſted themſelves in the Blagdon Controverſy. By a Friend to the Eſtabliſhment. Pp. 92. Crutwell, Bath; Hurſt, London. 1802.

THE pamphlet which gave riſe to this was reviewed in our number for July. It is here aſcribed to Mr. Drewitt of Chedder, who, if he really be the author of it, can evidently aſſume as many ſhapes as Proteus,

and exhibit as many colours as the cameleon. A different plan, however, is here followed from that which was purſued in the original Force of Contraſt, for the author does not attempt to contraſt each writer with himſelf, but to contraſt the declarations and proofs on one ſide with thoſe on the other. In the courſe of his diſcuſſion he convicts Mr. Drewitt and Mr. Boak of groſs miſrepreſentations, and of making partial and garbled quotations in order to ſubſtantiate charges, moſt of which have no foundation in fact. Reſpecting the bold and unſupported aſſertion, that Mrs. More's ſchools have invariably been ſubject to the controul of the officiating clergyman, the author makes ſome obſervations worthy of notice.

"Statement of Facts," p. 12, Rev. Mr. Boak aſſerts, with regard to the Axbridge ſchool:

"No book * was uſed in the ſchool but ſuch as I approved, and no ſermon was read in the evening, till I had examined it."

"Addreſs to Mrs. More," p. 48, Rev. Richard Lewis declares:—

"While I reſided at Axbridge, and was Curate of the Pariſh, a Sunday ſchool was eſtabliſhed there ('i. e. continued eſtabliſhed there') *entirely* under the direction of Mrs. More, and her deputy Mrs. Carol."

"There is ſome little difference here. For it appears, Mr. Boak was rather Mrs. More's deputy, and Mrs. Carol the ſub-deputy. But how comes it to paſs, that Mrs. More's ſchools are under the direction and controul of the officiating clergyman?—Mr. Lewis was the officiating clergyman, though Mr. Boak atteſts that he directed the books and examined the ſermons that were read there. But, perhaps, Mr. Boak means only to atteſt, that he directed the books, &c. while he reſided at Axbridge and was curate there.—Who then took this office after he ceaſed to be curate; i. e. during the three laſt years of Mrs. Carol's preſidency over the ſchool? Mr. Lewis declares he had no hand in it, and ſo does Mr. Cattle; two reſident and officiating miniſters after Mr. Boak. And yet the Britiſh Critic † aſſerts, that "Mrs. More's ſchools are *invariably* under the direction and controul of the officiating miniſters," and the Rev. J. Boak wiſhes to countenance the deceit. But the public will be obliged to Mr. Boak, if he will upon his honour, if he feels himſelf actuated by a particle of this principle, declare; whether he did not ſelect the books, and appoint the ſermons ‡ to be uſed in the ſchool at Axbridge, even till the very hour of Mrs. Carol's departure;—that is—three years after he ceaſed to be curate of the place, and two years after he had removed to the diſtance of three miles from the town of Axbridge. If he did do this, it is no wonder indeed that the Rev. Mr. Lewis, in a letter printed in Mr. Bere's "Addreſs,"

"* In referring to p. 30, it will be found that 'Lady Huntingdon's hymn books, and hymn books ſold at all the Methodiſt preaching-houſes, in town and country,' were uſed in theſe ſchools. Did Mr. Boak 'approve' of theſe, or has he ventured to aſſert what is not true? Mr. Boak may take which alternative he chooſes. The public will in either caſe 'take the meaſure of the man."

"† See Brit. Crit. for April, p. 441."

"‡ This need not be interrogatively put. It may be affirmatively aſſerted, and Mr. Boak dares not deny it."

ſhould

ſhould complain of his officiouſneſs, and think his "zeal not very laudable."

On the ſubject of Margaret Thorn, whoſe name our readers will recollect was introduced in an early part of this controverſy, ſome juſt remarks occur in pp. 38, 39; and here we cannot refrain from obſerving, that in their conduct towards this unfortunate woman, whoſe early errors had been followed by years of repentance, and by an exemplary life, as is atteſted by the miniſter of her pariſh, the advocates of Mrs. More have betrayed a ſpirit of perſecution directly at variance with all the leſſons which the divine founder of our religion has endeavoured to impreſs on the minds of his followers.

Adverting to the "Statement of Facts," the author ſays, "I have ſince ſeen, that this little pamphlet has actually been announced in a SECOND EDITION: and being at Briſtol I was led to enquire the reaſon of things ſo inſignificant circulating ſo rapidly. 'Oh, Sir,' ſaid a bookſeller, 'this is frequently a trick of authors, in order to give their productions an appearance of popularity;' ſhewing me at the ſame time a conſiderable pile of the FIRST EDITION of the 'Force of Contraſt.' I directed my ſteps to another bookſeller's, and the ſame proof was ſhewn me that there is ſometimes a 'trick in authors."

Some ſtrong but juſt remonſtrances are here preſſed upon Dr. Moſs, who, we think, cannot, upon reflection, but deeply lament that he ſuffered himſelf and his venerable father to become the dupes of a ſet of intriguers, whoſe arts and whoſe deſigns, deep laid as they were, eluded his vigilance, and lulled his judgment aſleep. Dr. Moſs has the reputation of a wiſe and a good man; but, to uſe the ſchool-boy's adage, Nemo mortalium omnibus horis ſapit; and, to follow it up by the maxim of a man of the world, "the ſhorteſt follies are the beſt;" eſpecially when others ſuffer from their effects.

Our brother-critics are attacked by this author with a degree of ſtrength which they will find it difficult to reſiſt.

"I cannot help noticing here the very conſiſtent and decorous language, held by the Editors of the Brit. Crit. with regard to the circumſtance of Mr. Bere's removal from the curacy of Blagdon. In their review for Oct. they ſay, 'we view as matters perfectly diſtinct, the two queſtions, whether Mrs. H. More is to be regarded as a perſon encouraging dangerous proceedings, and whether Mr. Bere was JUSTLY removed from the curacy of Blagdon. The former we have denied, and ſtill deny; but the reſtoration of Mr. Bere to his ſituation, by the ſame authority which had removed him from it, is a ſatisfactory proof that, on a fuller enquiry, this meaſure appeared IMPROPER.'—In their review for Jan. 1802, they ſay 'we expected this the more' (viz. that the conteſt and the angry paſſions it had excited would ſubſide and be at reſt) 'becauſe, as we underſtood that Mr. Bere was quietly eſtabliſhed in the curacy of Blagdon, by a CANDOUR of proceeding which certainly deſerved COMMENDATION, no further attack was likely to be made by him.'

"I would not here inſult the underſtanding of my reader, by pointing out to him ſelf-evident truths: but I would aſk this very conſiſtent reviewer, whether, if according to his own conceſſion Mr. Bere's removal was UNJUST or IMPROPER on the part of him who removed him, the conduct of that gentleman, who had been guilty of this injuſtice or impropriety, can well deſerve the name of CANDOUR and ſuch as certainly deſerve *commendation*, in merely acknowledging his error and confeſſing his miſtake?—

There is not apparently, much commendable candour in doing what is ſtrictly *juſt*, or performing what is exactly *proper*. But it ſeems according to this review there is much in undoing what we have *unjuſtly* done, and cancelling what we have done *improperly*. But ſuppoſe we take into the account, that this unjuſt or improper proceeding (which the Critic allows Dr. Moſs to have fallen into) had been productive of ſerious conſequences to another—that it had lowered his finances, already too low to ſuffer diminution but with extreme embarraſſment—that it had haraſſed his mind and wearied his body with inceſſant inquietude for a length of time together, and put him to moſt inconveniences which his ſituation cou'd be expoſed to; and finally that it had all but made a wreck of that character which to every virtuous man is dearer that life itſelf: ſuppoſe we take theſe conſiderations into our account (and it is preſumed theſe conſiderations are applicable to Mr. Bere) will the mere acknowledgment of the injuſtice of ſuch proceedings be deemed *candour*, and the ſimple verbal confeſſion that they were wrong, be thought *commendable?*—Is this the morality the Brit. Crit. would inculcate?—Is it anything that retribution it will teach as due to thoſe we have injured?—Is this the religion which this review would ſanction?—Is it doing to others as we would they ſhould do unto us?—I am ſorry to ſee ſo great a degeneracy among thoſe, whoſe duty it is to enforce the obligation of morals, and to preſerve the purity of religion; and I regret alſo, with ſincere concern, the occaſion which exiſts for commenting on the proceedings of thoſe, who hold ſuch a diſtinguiſhed rank in ſociety, and whom one could wiſh to ſee exalted above every imperfection that might render them the objects of diſlike or cenſure. But yet the regard which is due to juſtice and to truth, is paramount to every other conſideration; nor ſhall it be objected to me that I am influenced by partial views and low intereſts in animadverting on the ſmaller blemiſhes of ſome while I paſs over the greater and more miſchievous ones of others. No—whatever be my ſituation in life, having ever endeavoured to preſerve a conſcience void of offence, I ſhall not acknowledge, as the rule of my actions, the ſmiles or the frowns of any; nor will I ever be awed into criminal ſilence, or tempted to more guilty commendation of what my heart condemns, by aught that power can threaten to inflict or liberality promiſe to beſtow.

"The letter, printed in Mr. Bere's 'Controverſy,' from his Lordſhip of Bath and Wells, recommending Dr. Croſsman to diſmiſs a curate—a curate who had ſerved him and ſerved him faithfully for ſeventeen years; and intimating, that 'the cauſe of religion' would ſuffer by a contrary conduct,—the curate not being allowed an opportunity of defence, or even the knowledge of what he was accuſed,—was to me a ſtep extremely hard and unfeeling. I had ever been perſuaded, that a Chriſtian Biſhop would have exerciſed the mildneſs of our Chriſtian Inſtructor, and I ſincerely believe there are few, very few who on this occaſion would have diſregarded it. For admonition, it is preſumed, in the ſcale of epiſcopal duties ſhould generally precede cenſure, and contumacy on the part of the offender, go before diſgrace and diſmiſſal.

"But when I came to that penned by Dr. Moſs, in anſwer to the juſt and very earneſt ſolicitation of Mr. Bere, for the matter of the accuſations and the name of his accuſers, and in bar of the judgment which had been ſo afflictively iſſued againſt him; my mind could hardly credit the information which my ſenſes conveyed. It is more, ſaid I, the language of one

nurtured

nurtured in climes barbarous and uncivilized, who conſidered his will as the law and his nod as obedience, and who was alike a ſtranger to juſtice and to charity, and inexorable to the pleadings of each: than it is the language of one, whom the utmoſt refinement of manners had inured to habits of moderation, and the chaſtening practices of civil legiſlation familiarized to equity of deciſion; of one whom the rigid inſtitutes of morality had imbued with a ſenſe of undeviating rectitude, and the ſofter precepts of Chriſtianity taught forbearance and mildneſs and lenity.

"I ſpeak not this from any perſonal diſreſpect to Dr. Moſs, and far leſs from diſregard of the legitimate authority with which he may be inveſted. His perſon is ſcarcely known to me, and the authority of the eccleſiaſtical orders is what I hope to live and die in the maintenance of. But with reſpect to Mr. Bere I ſtill think too little has been done. He has been greatly injured by Dr. Moſs's precipitancy; but he has not been greatly benefited by his conceſſion. A certification of his accuſation is ſtill before the public; but that of his acquittal is denied him. Nay, it is circulated, under Dr. Moſs's own ſanction, that his conduct has been the ſubject of REPRIMAND. Should not Dr. Moſs exert this rigorous part of his duty, with regard, rather, to thoſe who have ſo much abuſed his ear, and told him unreal tales of miſdemeanour which he has ſo injuriouſly credited? But I have done——aſſuring him only, that had his conceſſion been leſs reſerved and leſs nugatory, my lips ſhould have been ſealed in uncomplaining ſilence for ever."

The author's farewell addreſs to the writers whoſe productions he has cenſured, and to the public whoſe judgment he has endeavoured to inform, beſpeaks a ſpirit of Chriſtian temper and forbearance, highly creditable to his principles and to his feelings; and his concluding obſervations on the nature and tendency of the Blagdon Controverſy are entitled to particular attention. Equally excellent are his remarks on Mrs. More's ſchools:

"It has been attempted," he ſays, "to impreſs the world with a belief, that every oppoſition to theſe inſtitutions, ariſes from thoſe who are enliſted under the banners of diſaffection, or have flocked to the ſtandard of infidelity. They, who could not extend to them that ſupport which their warm partizans expected, or who thought it their duty openly to diſcourage them, by avowing their diſlike, and throwing obſtacles in the way of their advancement, have been branded by names, ſuch as the mild and beneficent ſpirit of unadulterated piety would have been aſhamed to utter, and ſuch as none but thoſe who can violate at pleaſure the great law of Chriſtian charity, that ſhe "thinketh no evil," would have deigned to apply. It ſhall not however be a ſtain to theſe pages, that they return the merely railing accuſations of any. It is not doubted, but there are many and good men who countenance, as well as many and good who ſuſpect, them. It ſhall be my endeavour, to ſtate a few obſervations, on which my own diſapprobation of them is founded. Thoſe who think them nugatory or groundleſs, will of courſe reject them: thoſe who think them juſt and valid, will at leaſt be furniſhed with ſome pretences wherefore the oppoſers of theſe inſtitutions, diſclaim the imputations of diſloyalty, formality, and impiety, which have in turn aſſailed them.

"It is manifeſt then, that the eccleſiaſtical conſtitution of this country, has veſted in the clergy of the eſtabliſhment, the office of inſtructing the members of the church, in moral and religious truth: and it is, conſequently, equally manifeſt, that in them ſhould be the *invariable* appointment of all ſubordinate teachers who are employed to inſtruct the younger mem-

bers in communion with us; with full power to correct the wayward, or to remove the incorrigible. For, if this power be taken from them, and the * appointment given to others, the clergy are no longer competent to the task of instruction. Their most strenuous efforts may be rendered ineffectual, their best views thwarted, their purest intentions counteracted and defeated, whenever a difference should arise, as in the case at Blagdon, as in the case at Wedmore I may also say, between those, who are possessed of this independent power, and the officiating minister.

"Some of the favourers of Mrs. More's institutions, aware of the importance of the above conclusion, have laboured to produce and disseminate the persuasion, that this power of *appointment*, of *controul*, and *removal*, is fully possessed by the clergymen of the respective parishes, where her schools are established: insinuating thus, that the singular exception in the parish of Blagdon, must be the effect of some singular conduct and demerit in the curate. But the fallacy of this representation, is now too obvious to need refutation; and by a reference to the pamphlet in which the signatures of *nine* clergymen appear, apparently in favour of Mrs. More and her plans, it will be found that only *three* † have, with regard to them-

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"* It had been rumoured, previous to the breaking out of the Blagdon dispute, that the Bishop of Bath and Wells had granted to Mrs. More an unlimited authority, to institute schools wherever she thought fit within the compass of his diocese; and that his lordship's displeasure, if not something worse, would follow the clergyman who did not support them. If this be true (and the report has been circulated with considerable confidence as well as industry) it may be suspected that his lordship places far too little reliance on the discretionary wisdom of the clergy under his care. Their utility, in great measure, rests upon their independence; and I should be sorry to find that any one of them would tamely surrender it in this respect—in suffering Mrs. Hannah More or any other person to interfere in the religious concerns of his parish—when such interference was *contrary to* his sense of propriety, and against the *best-informed and decisive judgment* of his mind. A clergyman should be without that "*imperium in imperio*," which may frustrate all his labours;—which may engender dissensions, and propagate schisms, in his parish. He had better desert his post altogether, than to hold it in subjection to such limitations, as would render his exertions useless, and his efforts unavailing. I do not enquire, whether his lordship may *command* obedience from his clergy in this respect; I trust not. For though I love episcopal jurisdiction, and partake, in conjunction with thousands of my fellow creatures, of the inestimable blessings that flow from it; yet, I would not have it exist without controul, more than I would see it exercised without discretion."

"† The Rev. Mr. Drewitt, the Rev. Mr. Boak, and the Rev. Mr. Jones. —The Rev. Mr. Wylde, also, speaks of the teachers as "*nominated*" by him. The Rev. J. Rawbone certifies, *of his curates*, that the school at Cheddar had been uniformly under *their* 'inspection and controul;' but in this certification Mr. Rawbone has erred, having reclined on the information of his *present* curate, the Rev. Mr. Drewitt. Mr. Rawbone, it is also known, meant to certify his approbation of the school only—without adverting at all to the lectures which accompany it."

selves,

ſelves, ventured to atteſt it. The caſe at Wedmore may alſo be adduced in illuſtration of the general queſtion; and if a doubt remained on the ſubject, it muſt be entirely diſſipated and done away.

"Another objection, which may be made to the further extenſion of theſe inſtitutions, is; that by them is extended a ſyſtem of doctrines, which have a tendency to ſet the great body of the people, in oppoſition to their appointed paſtors. The majority of the clergy of the church of England, it is preſumed, are not as yet tainted with thoſe principles, which derive their origin from Calvin; nor are they imbued with thoſe, which, though diſclaiming an exact ſimilarity with the preceding, are yet diſcriminatingly termed Evangelical. As this is the caſe, at leaſt preſumingly ſo, the policy of encouraging an eſtabliſhment in the very boſom of the church, whoſe evident object is to inculcate *evangelical* principles, if not Calviniſtic, is, in my opinion, extremely queſtionable. There does not appear to be any alternative, but that, in caſe this eſtabliſhment proceed and take effect, the clergy muſt conform to the perſuaſions of their auditors, and preach the doctrines which they have been taught to believe, as exclaſively the Goſpel and excluſively the truth: or elſe, that their auditors, will condemn them as unſound; and, joining the outcry which is already vibrating from various quarters of the united kingdom againſt them, excite a diſaffection which will not terminate till the days of Charles ſhall again be realized, and the regular miniſtry be hooted at and ſcouted by a faction, equally puritanic and perhaps equally ſanguinary with that, which has already dragged degraded monarchy from its throne, and forced inſulted prelacy into exile."

The author proceeds to obſerve "that a very favourable diſpoſition to the dogmas of Calvin prevails in the mind" of Mrs. More; and that "on four ſucceſſive anniverſaries holden by her appointment, and conducted under her immediate ſuperintendance, the ſermons delivered were delivered by gentlemen who were *profeſſedly* Calvinists."

His Poſtſcript is limited to obſervations on the conduct of the *Britiſh Critics*, reſpecting the *Blagdon* controverſy, and is, therefore, peculiarly adapted to this department of our work. The latter pages of it we ſhall extract, at length.

"The Britiſh Critic has practiſed the ſame art of evading the force of *direct* and *poſitive* evidence, and of drawing the attention to *extraneous* and *palliative* circumſtances in Mrs. More's favour, in other of its criticiſms of Mr. Bere's publications. In the laſt No. for Jan. where they pretend to criticiſe Mr. Bere's 'Addreſs," they do not attempt to meet the queſtion, fairly and directly, whether Mr. Bere's complaint againſt Mrs. More be well or ill-grounded, and to examine the proofs *pro* and *con*, in that particular inſtance of her conduct which is complained of;—but they labour, with an artifice which may ſuit well enough with the character of an Advocate, but which is hardly decorous or conſiſtent, in a Reviewer, to divert the attention of the reader to the contemplation of her *general excellences*, and to the conſideration of her preſent *peculiar ſituation*; telling him, with a view to ſmother his enquiry, in admiration of her virtues, '*that her character will riſe above every attack that can be made*;' and invoking at the ſame time the ſofter feelings to her protection; for that, '*Mrs. More, ſo cruelly calumniated, will probably not long ſurvive.*' They aſk beſides; '*If ſhe is inclined to Methodiſm, why are not the proofs of it brought from her works?*'—wandering thus *entirely* from the ſubject of the diſpute; and determined, it ſeems,

ſeems, to admit nothing in the ſhape of an accuſation, but what falls in with their preconceived notions of propriety, and favours their unaccountable prejudices. But if the proofs had been brought from Mrs. More's 'WORKS;' by which they mean her literary works; they might with equal propriety have demanded, why they were not brought from her ACTIONS. Theſe, it is imagined, are much more unequivocal proofs of a perſon's 'inclinations,' than words, either ſpoken or printed, can be; and will be deemed to be ſuch, by all who are diſintereſted and impartial. A judge may, with equal propriety, object to the *kind* of evidence which is brought forward in arraignment of the priſoner at the bar, though that evidence be direct, indiſputable, and as ſtrong as any that can poſſibly be adduced; and decline paſſing ſentence becauſe the evidence is not of ſuch a *kind* as his own fancy may ſuggeſt the poſſibility of, and which, though in itſelf of inferior ſignification and moment, his own partiality may teach him to require as indiſpenſibly requiſite to the priſoner's conviction.

"With regard to Mr. Bere, the Critic betrays equal marks of prejudice and partiality; not being diſpoſed however, as before, to adduce circumſtances, palliative and extenuating; but catching hold of every particular, which may tend, in the ſlighteſt degree, to throw his character in the ſhade and to render it obnoxious. They tell us, of an '*uncharitable and atrociously revengeful ſpirit, as ever "they" ſaw exemplified*' appearing in all his *tracts*; of his being '*bitter as a controverſialiſt*,' and '*as a writer miſerably ambitious*;' and of the circumſtance of his '*firſt tract iſſuing from the dens of Jacobinism*:' as if theſe conſiderations were the great hinges on which the merits of a controverſy, which muſt be decided wholly by the ſubſtantiality of facts, ſhould turn. The laſt circumſtance (and which on the part of Mr. Bere was entirely accidental) I ſhould have deemed altogether beneath the notice of a Reviewer; but it ſeems, nothing is too extrinſic or too futile, for prejudice to take hold of, in order to juſtify its averſion to the object of its attack. It would have fared ill, perhaps, with the moſt valuable production that the world ever ſaw, had it, by any concurrence of events, chanced to iſſue from the preſs, when theſe reviewers were umpires, and to iſſue from one marked with the unpopularity which appears to diſcriminate that of Mr. Jordan's. To conſult the bottom of the title-page, is a novel and compendious method of reviewing. It ſaves men the trouble of reading: but I hope, it will long remain peculiar to the editors of the Britiſh Critic; or, rather to the reviewer of the Blagdon Controverſy, for I can hardly conceive there has been more than one concerned in it.

"I ſhall now conſider the MATTER of the critique in queſtion, in a few inſtances which will probably diſcover their partiality in a yet ſtronger light, and render their profeſſions of integrity and diſtributive juſtice, ſtill more ſuſpicious and more queſtionable.

"In their review for April laſt, on the firſt pamphlet, ſtiled 'the Controverſy;' the reader is reminded, that he ſhould '*conſider this*' (detailed in the Controverſy) '*as Mr. Bere's own ſtory; and that he muſt in juſtice ſuſpend his deciſion till he hears the other ſide of the queſtion.*'—It will perhaps be ſomewhat difficult to reconcile the notion of the 'Controverſy' being Mr. Bere's 'own ſtory,' with the real matter of fact—that it is a collection of letters from *both ſides* of the queſtion; and, on which account, Mr. Bere's *own* ſtory could only be diſcovered from the narrations of others as well as of himſelf. The reader however, might, in obedience to the Reviewer's admonition,

admonition, and I believe a great number in very cautious prudence did, 'ſuſpend their deciſion,' till the appearance of Sir A. Elton's letter. But this was ſo inſignificant, that none felt any other impreſſion from it, than diſappointment and chagrin, and 'the other ſide of the queſtion' remains yet to be heard.—The reviewer alſo obſerves for the edification of the reader, that '*Mr. Bere's witneſſes are ſeveral of them old women, who cannot write their names.*'—On an examination, it will be found that there are THREE of this deſcription, and thoſe out of THIRTEEN in his favour. It is a lamentable circumſtance for theſe poor women that they cannot be credited, not even upon their oath, becauſe they cannot write.——But '*ſtrong objections,*' it is alſo added, '*have been made to the character of the principal witneſs.*' This refers to Margaret Thorn, whom I have already had occaſion to mention; and the conduct of whoſe accuſers is much more objectionable than her evidence. It requires, too, ſome diſcernment to diſcover how ſhe deſerves the denomination of PRINCIPAL.—'*It appears again,*' proceeds the Reviewer, '*from Sir A. Elton's letter* (this gentleman, who, as yet, is honoured with implicit reliance) *that theſe depoſitions were poſitively contradicted and impeached, by the counter-evidence of very credible witneſſes in favour of the ſchool-maſter, to which very little attention ſeems to have been paid by the Blagdon-tribunal, and which they did not condeſcend to take down in writing; ſo that*' (to conclude the whole) '*in fact, the man was condemned on* ex parte *evidence.*'

"The reviewer has made ſome apology in a future No. (for Oct.) for applying the term *tribunal*, to the committee of Gentlemen, who ſat at Blagdon; telling the public they have '*ſince been informed, that the meeting ſo ſtyled, was compoſed of ſome of the moſt reſpectable Gentlemen in the neighbourhood.*—This is a curious circumſtance enough, and ſhews me what I had almoſt ſuſpected before—that the reviewer had ſcarcely read the book which he had ventured to criticiſe. Had he read it, he would moſt probably have avoided the occaſion of this apology; as well as have ſpared himſelf the trouble, of exhibiting this imprudent proof and ſpecimen of his preſumption and pitiful complaiſance. For he would have ſeen that Mr. Bere had characterized* the Gentlemen, who compoſed 'the Blagdon-tribunal,' with their appropriate diſtinctions, and ſtated them to be chiefly, and almoſt wholly, Gentlemen 'in the commiſſion of the peace for the county,' and Clergymen of preferment in the church.

"The Gentlemen, to be ſure, will feel themſelves greatly obliged, by this after-conceſſion which is made them. A reaſon for their acknowledgments will appear, by referring to the above ſentence, where it is concluded, in prodigious compliment to their virtues, that "*the man was condemned on* ex parte *evidence.*"

"In this ſentence the force of prejudice is diſplayed moſt unaccountably indeed: and one knows not, whether to admire more, the reviewer's conſummate impudence, or his conſummate folly. He has dared to arraign, on the mere *ipſe dixit* of one impatient knight, the characters of eleven gentlemen of high reſpectability and integrity; and ſet them down as guilty of that which would be wholly inexcuſable in as many common jurymen, ſelected from the moſt illiterate and moſt unprincipled of the rabble. In deciding on a cauſe between man and man, theſe are not allowed '*to*

* "See 'Controv.' p. 58."

pay

pay little attention to the counter-evidence of very credible witnesses' on either ſide; far leſs will it be excuſed them to paſs on to the *condemnation* of any man, on evidence merely *ex parte*. But happily the indiſcretion of the Reviewer is commenſurate with his audaciouſneſs, and the purpoſes of his malevolence defeated by the intemperateneſs of his zeal. For who will give credit to his aſſertions?—Sir A. Elton may proclaim—the Britiſh Critic may reiterate his proclamations—but men of ſenſe and who are directed by probability, will only laugh at the diſappointed frenzy of the one, and deſpiſe the obſequious ſervility of the other;—inſtead of believing, that eleven gentlemen, five of whom were beneficed clergymen, three in the commiſſion of the peace, and the others of equal reſpectability, could poſſibly diſregard the teſtimony of very credible evidence on either ſide;—or, after a patient hearing and ſteady inveſtigation of four or five hours continuance, could determine otherwiſe, than according to the ſtricteſt laws of equity and juſtice.

" To enumerate all the inſtances of puerile objection againſt Mr. Bere's cauſe, and of futile attempt to reſcue from its ſtate of reprobation the cauſe of his adverſaries, wherein the force of prejudice and partiality is manifeſted, would be both a tedious and an uſeleſs talk. I ſhall therefore ſelect only a few circumſtances more from this review; and that, for the purpoſe of exhibiting to the world, a more criminal and deteſtable feature in the mind of the Reviewers, than that of prejudice merely and partiality; namely a total diſregard of truth, diſcovered in an incorrigible obſtinacy in adhering to what they had once unjuſtly advanced.

" I ſhall firſt point out what they had unjuſtly advanced.

" In their review for April, p. 444, the Reviewers ſay: ' It is a fact well known, and confirmed by the teſtimony of all the clergymen reſident in the pariſhes where Mrs. More has eſtabliſhed ſchools, that ſhe invariably places them under the direction and controul of the officiating miniſters; that ſhe does nothing without their approbation; that ſhe guards her ſchools with the greateſt vigilance againſt the appearance of enthuſiaſm; that, where they have continued for any length of time, the Methodiſts have loſt all their influence, and have been induced to leave the place; and, finally, that they have always increaſed the congregations, as well as the number of communicants, in the pariſh churches where they have been encouraged.' Moſt of theſe declarations I ſhall not heſitate to pronounce to be falſe. If any are diſpoſed to doubt it, they are referred to a letter in the Anti-Jacobin for Auguſt on the ſubject; to Mr. Bere's ' Addreſs;' and to other pamphlets on this ſide of the queſtion; in which will be found the ſignatures of ſeveral ' reſident clergymen,' atteſting directly the contrary of that, which the Britiſh Critic has here temerariouſly aſſerted.

" The fact of Mrs. More's ' guarding her ſchools with the greateſt vigilance againſt the appearance of enthuſiaſm;" is the only one which can, with any tolerable preſumption, be ſupported. And, if enthuſiaſm and methodiſm mean the ſame thing; this fact is alſo of very doubtful reality, and will be thought by many to be beſt claſſed among the non-exiſtents. For, her teachers have been proved to be Methodiſts, almoſt wherever her ſchools have been eſtabliſhed. And to ſuppoſe that Mrs. More would diſcourage the increaſe of Methodiſm, would be to ſuppoſe her capable of militating, it ſeems, againſt her own principles. For it has been publicly declared, and I have not ſeen it contradicted, that ſhe ' has frequently received

ceived the ſacrament* from the hands' of a Methodiſtical diſſenter. This fact I confeſs has ſtaggered me. I had thought better of Mrs. Hannah More. But my beſt thoughts have of late ſuffered much diminution.

" I proceed to ſhew the Reviewers' obſtinacy in adhering to the above ſtatement; in which alſo will appear, their ſhameful evaſion in altering the terms, in order to defend the truth, of their poſitions.

" In their review for Auguſt, when moſt, if not all, of their former aſſertions, had been publicly contradicted, they ſay of the ' Statement of Facts:' ' With reſpect to ourſelves, it certainly is of ſome importance, for it exhibits a complete juſtification of every thing which we aſſerted in our Review for April laſt, concerning Mrs. More's ſchools.' Whoever will compare the ' Statement of Facts,' with their ' review,' will find, that this is a bold aſſeveration of what is not true. " We then obſerved,' ſay they, ' that theſe ſchools were placed under the direction and controul of the reſident and officiating clergyman.' They obſerved more than this. The word *invariably*, which they before uſed, is here omitted; and for this plain reaſon; becauſe their univerſal propoſition had been contradicted and proved to be falſe. They ſhould have had the honeſty to have acknowledged themſelves wrong, or the manlineſs to have ſtood their ground. They have had neither; but have ſhifted their terms, and wiſhed the public to believe that their propoſition was one and the ſame. They proceed: ' We ſcrupled not to ſay, that nothing was taught, and that no regulation was made, without his expreſs approbation.' They ſcrupled not to ſay this, and reſident clergymen, who one would think ſhould be allowed to decide on the queſtion, had ſcrupled not to contradict them, though they here dare and ſcruple not, regardleſs of teſtimony, to repeat it.—— Again: ' We ſaid that the ſchools were guarded, with extreme vigilance, againſt the intruſion of fanaticiſm; and that where they have continued for any length of time the Methodiſts have *generally* loſt their influence, *ſometimes* have quitted the place." Of the firſt clauſe of this ſentence I ſhall ſay nothing; more than that the Reviewer had ſufficient documents at hand, before he republiſhed it, to cauſe him to doubt at leaſt, had not his mind been ſteeled againſt all capability of doubting, the truth of it. But of the latter, I muſt obſerve; that in them is diſcovered the ſame evaſive and fallacious eſtabliſhment of their former poſitions as has already been noticed; and that, by an omiſſion and inſertion of ſuch words, as might qualify and change what they had before aſſerted. In their former review, they ſaid nothing about *generally* and *ſometimes*, which they have here had the prudence to adopt, though not the juſtice to acknowledge: but they affirmed indefinitely, that where Mrs. More's ' ſchools had continued for any length of time, the Methodiſts' had ' loſt *all*' (which word they have here very cautiouſly omitted) ' their influence, and' had ' been induced to leave the place.' But even their corrected and limited aſſertions are contrary to fact and experience; and had the reviewers attended to the information on the ſubject which was already before the public, they would have ſeen it was their duty rather to confeſs the error of their former ſtatements, than to add to it the guilt of contumacy by labouring ſtill to maintain them.

" This ſhameleſs enunciation of palpable untruths, for the purpoſe of

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* " See errata of Mr. Spencer's ' Truths."

gratifying

gratifying the wiſhes or promoting the intereſts of a party; and this pertinacious adherence to theſe untruths, notwithſtanding the preſſure of ſuch an accumulated weight of teſtimony againſt them; together with this artful ſhifting and ſubſtitution of terms, in order at the ſame time to elude the force of their adverſary's arguments, and to induce a popular belief that they have not been miſtaken; are among the vices which theſe reviewers have diſcovered, to render their conduct an object of reprobation, and among the tricks which they have ſlyly practiſed, to entitle them fully to the remuneration of contempt.

" One other inſtance of the Reviewer's injuſtice ſhall be mentioned, and the ſubject diſmiſſed.

' Nevertheleſs,' ſay they,* ' in oppoſition to all this' (viz. what has been quoted from their review for April) ' the public have been told in a letter, printed without the ſignature of name or place, that in all theſe deliberate aſſertions, we have been guilty of wilful miſrepreſentation.'—— That they had been guilty of ' wilful miſrepreſentation,' is a fact unqueſtionable. That they ſhould object to that letter wherein they were told ſo, that it was ' without the ſignature of name or place,' is a circumſtance extraordinary.

" The gentleman who wrote that letter, and which was inſerted in the Anti-Jacobin Review for June laſt, had previouſly written the *ſame* information to the Editors of the Britiſh Critic. At the end of his epiſtle to the Britiſh Critic was the following:

' P. S. What remarks you may think proper to make—you will pleaſe to direct, &c.' (here was inſerted the ſignature of place) ' and if it be neceſſary that my name ſhould be known, to attach attention to what has been ſaid, I ſhall readily tranſmit it, together with what *further corroborations* may be deemed requiſite to enable you to confide in the truth of my aſſertions.'

" The Editors received this letter, together with this poſtſcript; for, after an interval of about three weeks, they returned an anſwer, expreſſive of an intention to make further enquiry, and of a wiſh in all caſes to do juſtice. Not a ſyllable however was there in demand of the *name* or of any other ſecurity. Yet theſe very Editors, a few months afterwards, have the effrontery to object to a letter in the Anti-Jacobin—the ſame preciſely, in ſubſtance, which was ſent to themſelves with the above poſtſcript, and which, for obvious reaſons, they muſt have known to have proceeded from the ſame perſon—that it was ' *without the ſignature of name or place!*'—But I ſhall proceed no further. What they ſay about their ' *aſſertions*' being ' *confirmed by nine reſident clergymen*,' † about the ' *Statement of Facts*' being ' *ſtill a ſtatement directly* ‡ *againſt*' Mr. Bere, is too obviouſly untrue, to require the leaſt refutation or even notice. The reviewers had better be ſilent if their devotion to party muſt lead them into error; and the exceſs of it, into ſuch error as the moſt curſory of their readers cannot but obſerve, more than the leaſt principled ſcarcely forbear to ſtigmatize.

" I have now done. The conduct of the Reviewers has been conſidered in a variety of lights; and, under every change, it appears equally illaudible and indefenſible. Whether regard be had, to the order in which

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* " See Review for Auguſt." † " Rev. for Auguſt." ‡ " Rev. for Jan."

they

they have noticed the different productions relative to the controverſy; to the method of their proceeding in their criticiſms; or to the matter of their critique in various inſtances: whether, to the undaunted aſſurance with which they have advanced the moſt unfounded aſſeverations, and to the ſtill more undaunted, more inexcuſable and alſo inſidious perſeverance with which they have defended them—the concluſion is one and the ſame—that the Britiſh Critic has departed from the onward path of rectitude, and declined into the obliquities of deceit;—that it has ſacrificed, at the ſhrine of favour, all regard to juſtice, and forfeited its high and venerable claim to Diſintereſtedneſs, Impartiality, and Truth.

"It remains—that each of us, in our reſpective ſpheres, exert thoſe indignant feelings which ſuch a degeneracy merits; lamenting, not ſo much its pernicious effects, as the hateful abandonment and proſtitution of principle which produced it. For—the fabrications of falſhood cannot long endure. They may, and moſt probably will, in their conſequences, outlive the Reviewers fame: and be the means of commemorating their diſgrace and degradation. But in themſelves—in their intended efficacy and deſigned operation—whether originating from the redundancy of affection or the irreconcileableneſs of diſlike—they will ſoon vaniſh and die away; partaking of the unſubſtantiality of a ſhadow and reſembling the tranſitorineſs of a dream. *'Ficta' enim 'omnia celeritèr, tanquam floſculi, decidunt, nec ſimulatum poteſt 'quidquam eſſe diuturnum.*"

After our very copious extracts from this pamphlet, we have nothing more to ſay of it, than that it is, indiſputably, one of the beſt tracts that has appeared during this controverſy, whether the ſtyle, the ſpirit, or the matter of it be conſidered. We have now noticed every pamphlet on the ſubject which has come to our hands, and, heartily do we wiſh to ſay, we have brought the Blagdon Controverſy to a cloſe. It has called forth much acrimony, much ſpleen, much malice, and much injuſtice; but, at the ſame time, it has alſo called forth no ſmall portion of ability, no mean diſplay of good principles, and no contemptible ſtock of ſound judgment. In looking back, with a ſcrutinizing eye, on the part which we have taken in the controverſy, we find but little which we could wiſh to alter, and nothing to retract. If we know our own minds we have not been ſwayed by partiality, nor biaſſed by prejudice. If, indeed, we harboured any prejudice, it was an honeſt prejudice in favour of Mrs. More, many of whoſe productions we had read with great pleaſure, and whoſe efforts in the cauſe of ſocial order, at a period when a Jacobinical deluge threatened to overwhelm all religious and civil inſtitutions in one common ruin, and whoſe ſubſequent endeavours to meliorate the morals of the people, excited our gratitude and commanded our eſteem. Men, too, for whom we entertained the higheſt reſpect, laboured to ſtrengthen this prejudice, and to render it a means of biaſſing our judgment, in our review of the controverſy. Of Mr. Bere, on the contrary, we know nothing; we had not even heard his name pronounced, until he had finiſhed his firſt addreſs to the public. That addreſs we read in manuſcript, and Mr. Bere knows what encouragement we gave him to publiſh it. Indeed, actuated by a hope, and even impreſſed with a conviction, that Mrs. More would ultimately act in a manner becoming the character which ſhe had acquired, we earneſtly wiſhed to prevent the controverſy. Having failed, however, in the accompliſhment of this object, and, knowing what we now know, we ſhould have wondered, if we had ſucceeded in our attempt,

there

there was but one path for us to purſue; to perform our duty, as critics, impartially, faithfully, and conſcientiouſly. Whether we have ſo performed it, it is not for us to decide. We have been told, indeed, from moſt reſpectable authority, that we ſhall live to ſee our error, and to alter our opinion. Should this be the caſe, we pledge ourſelves to our readers that our retractation ſhall be as public as the declaration of our ſentiments has been. We lay no claim to infallibility. We could only decide, as every judge and jury muſt decide, from the evidence before us; not ſuffering that evidence to be overborne or counteracted by dark inſinuations, ſecret whiſpers, and ambiguous hints. If the advocates of Mrs. More have really any teſtimony to produce, and any facts to bring forward, which have not yet been urged in her favour, they have neither dealt fairly nor honeſtly by their client, nor by the public; ſtill, whenever any ſuch ſhall appear, we ſhall, without any regard to the date of their appearance, give them all the weight which, upon due examination, they ſhall be found to deſerve. And whatever the reſult of ſuch examination may be, our opinion ſhall then, as now, be declared without reſerve, and accompanied by the grounds on which it has been formed. If, however, on the one hand, we have incurred cenſure from ſome whoſe approbation we are ever ſolicitous to obtain, we have, on the other, been honoured with the applauſe of ſome of the higheſt characters in the church, for the care and impartiality which, in their eſtimation, we have diſplayed throughout this controverſy. Of ſuch applauſe we are proud, and we ſhall conſtantly endeavour to deſerve it, by the ſame means by which we have been ſo fortunate as to receive it.

No doubt, we have attached more importance to the Blagdon Controverſy than has been attached to it by many others. But we have conſidered it as materially connected with that growth of ſchiſm *in* the church and of ſectariſm *out* of it, which daily increaſes in rapidity and extent, and which, we are concerned to ſay, ſufficient pains are not taken to check. The law itſelf is, indeed, favourable to its progreſs; and the *Act of Toleration*, which, by the ſuperficial and the ignorant, appears to be regarded as ſacred, as the very Magna Charta of eccleſiaſtical freedom, tends more than any thing to encourage and to multiply the enemies of the eſtabliſhment. God forbid! we ſhould preach up *intolerance* and *perſecution*; but we would not ſuffer the eſtabliſhment to be undermined by converting *toleration* into *encouragement*. Our prelates ſhould, in our humble opinion, endeavour to procure a reviſion and correction of that miſchievous ſtatute; and though, poſſibly, from the *liberal*, or rather *profligate*, ſpirit of the age, they might fail in their efforts to obtain from the legiſlature this neceſſary alteration, they would at leaſt enjoy the conſciouſneſs of having diſcharged their own duty, and the ſatisfaction of having convinced the members of the church that the blame of expoſing it to danger lay not with its lawful paſtors and guardians. One immediate effect of this act is to deluge the country with a herd of ignorant fanatics, who, without education, talent, or knowledge, undertake to inſtruct his majeſty's ſubjects in their duty to God and to him, and who labour inceſſantly to bring the clergy, their lawful inſtructors, into contempt. Not a ſeſſion for the county of Middleſex paſſes without an application from ſome perſon of this deſcription to take the oaths which are neceſſary to be taken in order to ſecure them from moleſtation, in the purſuit of their notable efforts to pervert the goſpel, to diffuſe enthuſiaſm and fanaticiſm, and, not unfrequently, to promote diſaffection. Not long

ſince

ſince, a clerk to Sir William Staines, the maſon, made ſuch an application, and on being queſtioned by the chairman as to his qualifications for the office, he inſolently refuſed at firſt to anſwer, but being preſſed, ſaid, with conſummate aſſurance, that he could read Engliſh, which in his opinion was all that was neceſſary for a religious inſtructor. There are various laws (though, unhappily, they are ſeldom enforced) to ſecure our youth againſt the effects of ignorance or diſaffection, in their *civil* education, but none appear to be deemed neceſſary to ſcreen them from the danger of either, in the moſt important concern of human life, religious inſtruction! The records of the ſeſſions exhibit ſuch a liſt of itinerant preachers as every true friend to religion muſt ſhudder to contemplate. Very few of them are acquainted with the rules of *orthography*, and ſome of them cannot even write their own names. At the very laſt ſeſſion, a candidate appeared with the following *recommendation:*

" *To the Worſhipfull preſident, Majeſtrates and Gentlemen in this Seſſion now ſitting*

" Where as Mr Adam Brookſt jerman hath many times ſignified to me of his deſire to become a Learned Miniſter, I there have Condeſcended to his requeſt, as to recommend him as an upright Character ſubmiting him ſelf humbly and Gladly to evry ordnance of man for Concience ſake

I ſubſcribe my with all Due Submiſſion

Yrs JOHN DESORTEMBOE A M"

The oaths were, of courſe, adminiſtered, no diſcretionary power whatever being veſted in the magiſtrates. Theſe and a thouſand other evils, which no honeſt, upright member of the church will ſay ought to be *tolerated*, evils highly injurious to the cauſe of religion itſelf, ariſe out of an abuſe of the *Toleration Act*, and they will continue to increaſe until that act ſhall have been altered. But the church has not merely a crowd of *ignorant* fanatics to contend with, but an increaſing number of deep, deſigning, artful *enthuſiasts* to oppoſe her, who are loud in their abuſe of the regular clergy, and ſuffer no opportunity to eſcape of reviling them and the eſtabliſhment. A ſhort time ſince, a preacher in the meeting-houſe in the Surry-road, in the *occupation* of Mr. Rowland Hill; though the *licence* is granted to a Mr. Wilkes, in order to avert that puniſhment which the former, who has been regularly ordained, would not fail to incur, if the licence had been taken in his own name—a baſe ſubterfuge truly worthy of him and his cauſe—had the audacity, in deſcanting on enthuſiaſm, to utter the following words.—" Why there's your *enthuſiaſtical* archbiſhops, biſhops, prebends, rectors, vicars, curates; what do they ſay when they read the Liturgy? Don't they pray that they may dwell in him (Chriſt) and he in them? What! do they pray for what they don't mean? When I go into a church and hear a clergyman uſing ſuch language, I can't believe that I ſee a regularly ordained miniſter of the church of England—no, I fancy I ſee one WHOM THE DEVIL HAS INSPIRED, and ſent there *to do his work for him.*"* When ſuch language as this is conſtantly uſed, when the regular clergy are thus openly reviled, and the venerable governors of our church thus daringly calumniated in the preſence of hundreds and of thouſands, and when ſuch

* We pledge ourſelves for the truth of this ſtatement, and have been poſitively aſſured by the gentleman who heard the rhapſody, that the preacher was no other than the Rev. ROWLAND HILL himſelf.

abuſe is *tolerated* by the *law of the land*, can we wonder at the rapid progreſs of ſchiſm? If ever there were a time favourable for procuring the interpoſition of the legiſlature for the repreſſion of ſuch evils as theſe, this ſurely is the time, when the adminiſtration, by their eccleſiaſtical promotions, have proved, in the moſt unequivocal manner, the ſincerity of their attachment to the eſtabliſhed church. Never were promotions more honourable to all the parties concerned in them, and, we are perſuaded, that the moſt beneficial effects will reſult from a perſeverance in the ſelection of ſimilar objects of eccleſiaſtical advancement. We truſt we ſhall yet live to ſee among the high dignitaries of the church, a *Whitaker*, a *Boucher*, a *Daubeney*, and an *Andrews*.*

But, without much greater vigilance and caution than have hitherto been exerted, the friends of the eſtabliſhment will, we fear, make but a feeble head againſt its enemies. An act paſſed in the laſt ſeſſion of the laſt parliament, "for the Preſervation of the Health and Morals of Apprentices and others, employed in Cotton and other Mills, &c." We read the *bill* and perceived a clauſe in it which ſtruck us as highly objectionable, as calculated to ſet the *conventicle* above the *church*. It provides for the *religious* inſtruction of the apprentices, by enacting that "every apprentice, or every claſs, ſhall, for the ſpace of *one hour* at leaſt, every Sunday, be inſtructed and examined in the principles of the Chriſtian religion, by *ſome proper perſon* to be provided and paid by the maſter or miſtreſs of ſuch apprentice." It is thus left at the diſcretion of the maſter or miſtreſs to provide any perſon who, in *his* or *her* judgment, or according to *his* or *her* prejudices, may be deemed *proper* for the purpoſe. For they are conſtituted by this act the ſole judges of his competency and fitneſs for the ſtation. He need not be a *clergyman*, he need not be licenced by the biſhop, he need not be recommended by the miniſter of the pariſh, he need not even be a member of the eſtabliſhed church! and it is eaſy to perceive what kind of a religious inſtructor a diſſenting manufacturer (and *the majority of manufacturers are diſſenters)* will provide for his infant apprentices. It is in-

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* Since the above was written, the laſt of theſe gentlemen, the Rev. GERARD ANDREWS has been preſented, by the BISHOP of LONDON, to the valuable rectory of St. James's. This appointment will be allowed, by all, to reflect infinite honour on this reſpectable prelate, when it is conſidered that he has ſeveral near relatives of his own in the church, all of them too men of unexceptionable character and conduct, and every way worthy of promotion. Such an appointment, therefore, which can be imputable only to the pureſt of all motives, diſplays ſuch a perfect diſintereſtedneſs of mind, ſuch a zealous regard for the cauſe of religion, and ſuch a conſcientious diſcharge of duty, as entitle his lordſhip to the gratitude and veneration of every friend to the eſtabliſhed church.

Our readers will recollect our notice, in a former volume, of an admirable ſermon preached by Mr. ANDREWS, at St. George's, Southwark, which was impadently and ignorantly attacked, from the pulpit, by the methodiſtical lecturer of that church.—*Schism* and *ſchismatics* have not a more firm and conſiſtent opponent than Mr. A.; and the BISHOP OF LONDON, by thus promoting him, has given the beſt poſſible anſwer to thoſe ſchiſmatics who have had the effrontery to boaſt of the protection of his lordſhip.

deed

deed enacted, that every apprentice "where parents ſhall be members of the church of England," ſhall once a month be taken to church *or* meeting, and once a year be examined by the rector or officiating miniſter; and ſhall, every Sunday, if they "cannot *conveniently* attend ſuch church or chapel," hear divine ſervice performed once "in ſome convenient room or place," by the maſter or miſtreſs, "*or ſome proper perſon.*" Here it is evident that the manufacturer may, and will no doubt, provide, for the performance of divine ſervice, a perſon of his own perſuaſion, whatever that may be, for this part of the clauſe does not render it neceſſary that divine ſervice ſhall be performed *according to the rites of the Church of England.* Nor, indeed, could it, agreeably to the *liberal* ſpirit of the whole cauſe, for only *one* perſon is to be provided, while the apprentices may be of *ten* different perſuaſions, ſo that the ſervice muſt be adapted to them all; in truth, to none of them, but to the principles and prejudices of the maſters and miſtreſſes. Nor is there any proviſion made for the nature of that religious inſtruction, or of that public worſhip, to be received and obſerved by apprentices who have *no* parents: theſe, of courſe, (and to our knowledge they form a very numerous claſs) muſt follow the perſuaſion of their maſter; though ſuch of them as are *parish apprentices* have been neceſſarily trained to the principles and the worſhip of the eſtabliſhed church. In ſhort, nothing is clearly viſible in this clauſe, ſuch obſcurity and confuſion pervade it, except that it leaves the manufacturer to bring up his apprentice, in nine caſes out of ten, juſt as he pleaſes; and that it gives a legiſlative ſanction to lay-preaching and teaching; to the increaſe of ſchiſmatics and ſectaries, and to the multiplication of nurſeries of diſaffection. When we read the clauſe in the bill, it appeared to us ſo objectionable that we ſtrongly recommended it to the notice and attention of thoſe who had the power to alter and amend it. We were greatly ſurpriſed, however, to find, that it had been already ſeriouſly diſcuſſed by *the Society for bettering the Condition of the Poor*, where ſome of the objections which we have here urged againſt it were made by a ſound miniſter of the church, but, *though a biſhop was in the chair*, no attention was paid to them. Still we perſevered in our efforts, and from the coincidence of ſentiment which we found in thoſe reſpectable members of the legiſlature to whom we applied, we had every reaſon to believe that the clauſe would be eſſentially altered. And we were never more aſoniſhed than when we found it, ſuch as it is, in the *act* itſelf.

So ignorant were thoſe who framed this act, that by another clauſe, which empowers the maſter or miſtreſs to provide "*ſome diſcreet and proper perſon*" to teach the apprentices to read, write, and caſt accounts, they have virtually repealed acts which require ſpecific qualifications in teachers and tutors, and which hitherto have only ceaſed to be binding on *diſſenters*. It is worthy of remark too, that *here* greater care has been taken reſpecting a writing maſter, than reſpecting a religious inſtructor, for the act only requires the latter ſhould be *proper*, whereas it expreſsly provides that the former ſhall be both *proper* and *diſcreet*. The effects of this ſhameful inattention will, we fear, be grievouſly felt by the riſing generation. And if there be, as we have heard there are, among the dignitaries of our church, any who ſo far forget their ſtation and their duty, as to conſole themſelves with the reflection, that the eſtabliſhment will laſt their time, we conjure them to look back upon the aſoniſhing events of the laſt ten years, and ſee whether, in them they can deſcry any juſtification of ſuch a hope. Our enemies are vigilant and active, and without a correſponding vigilance and activity on our part, confidence will prove vain, and defeat will be certain.

MISCELLANEOUS.

TO THE EDITOR.

SIR,

THE following was diſtributed during the late conteſt for the repreſentation of this county. It does not appear wholly deſerving the fate of electioneering ſquibs: and, being intended to ſilence the foul mouth of *Jacobinism*, it cannot be put into better hands than of thoſe who have ſo nobly contributed to her downfal. My ſons have often rejoiced at your ableſt caſtigation of this miſcreant, the impotent diſturber of academic quiet, will you again oblige

Cambridge, Sept. 1802. Your ALMA MATER?

"*To the Freeholders of the County of Cambridge.*

"Non tali auxilio, nec defenſoribus iſtis.

"Yet, he too pants for public virtue—he
Tho' weak of power, yet, ſtrong in ardent will,
Whene'er his country ruſhes on his heart, &c.

"GENTLEMEN,

"IN a raſh moment of honeſt indignation, when patience could no longer brook the ravings of the *Editor of the Cambridge Intelligencer*, the preſent writer lately made public his intention of 'ſtooping ſo low as to ſay a few words in reply to his propoſed libel on the political character of the Right Hon. CHARLES YORKE; which it was ſaid would be the firſt time the ſcurrility of this gentleman, though ſo notorious and of ſuch long ſtanding, had received any other notice from the children of Alma Mater, than the ſmile of contempt.' Now it appears BENJAMIN FLOWER had the arrogance to think the writer meant to flatter *his* vanity, and inſult Mr. Yorke and his conſtituents, by defending a character which is ſaid not to want it, eſpecially when the attack is only from Benjamin Flower: Oh! no; this would be 'ſtooping low' indeed! The writer, before Mr. Benjamin's publication, where he himſelf has the honour to come in for his ſhare of abuſe, had really repented of his raſh reſolve. For, though he was not aſhamed of the cauſe which he had voluntarily, and from conſcience, eſpouſed, yet he was truly aſhamed of a controverſy with the Editor of the Cambridge Intelligencer.

"However, on account of his raſh propoſal, as ſilence might be conſtrued into cowardice; and as neutrality, where Benjamin rants, is certainly to deſert the cauſe of truth and moderation; he will fulfil his engagement with the county, pay due compliments to Mr. Flower, and 'ſay a few words in reply.' Though, indeed, he ought and does apologize to the Right Hon. Secretary for being the firſt to give importance to the black croaking quill of Benjamin, and for coupling in the ſame page the names of Yorke and Flower.

"And, be aſſured Gentlemen, the preſent is no venal ſcribe, obtruding himſelf on your notice to emblazon the faded ſhield of boaſted but degenerated anceſtry—to metamorphoſe corruption into public virtue—or to conjure up thoſe qualities which never had exiſtence but in the prolific brain of the writer. No! he has not the honour to be known to the illuſtrious family of YORKE. That branch of it too, to whom theſe remarks more particularly belong, cannot have the ſmalleſt intimation from whence they proceed;

proceed; nor, if he had, would he, perhaps, thank the ableſt politician for ſpeaking *only* the truth, and retorting the ſcurrility of Mr. Benjamin Flower. For, we are told, the popularity, public virtue, and conſequent public confidence attached to the houſe of Yorke, ſtand on a baſis to which a deluge of pamphlets, like the preſent, could not add ſtability, and which an hoſt of Benjamin Flowers cannot ſhake. As ſome proof of this, when an Hibernian pupil of Peter Pindar, with his abuſe and vulgarity, but not his wit, lately attacked the characters of the firſt magiſtrate in Ireland, and one of the moſt reſpectable prelates of the day, it is well known how ſtudiouſly they forbore wielding the ſcourge which the law put into their hands, and how nobly they ſoftened public abhorrence into pity, for a wretched libel, which emerged in contempt, and ſunk in oblivion. Such too would be the reply, had Mr. Yorke any intimation of the preſent deſign, and ſuch will be the fate of all the unblushing, unmanly and unmerited abuſe of Mr. Benjamin Flower.

" Notwithſtanding, I cannot help expoſtulating a little with my old academical friend, Mr. Benjamin Flower; and as I am, then, addreſſing one who, in his *pſeudo-furioſo-theologico-political* rant, has a few pretenſions to the language, as, in his public and private deportment he has to the manners of a gentleman, I ſhall be the more excuſable for taking a few liberties that way, though before ſo reſpectable a body as the county of Cambridge: which will, however, be no liberties at all with Mr. Benjamin Flower. Let him, therefore, call in his political coadjutor ſpouſe, and with one hand on that bible which he ſo much reverences, and the other on that breaſt which is mildneſs and candour itſelf, let him unevaſively anſwer me a few queſtions. For *intus et in cute novi*. You will then ſee, Gentlemen, whether this great and good man, this political giant, this conſcientious Lycurgus, has a right to keep the key of your conſciences or no; and to inſtruct you how to vote for the intereſts of our civil and eccleſiaſtical eſtabliſhments; for both of which, *alike*, he will be found the ornament and undaunted ſupport.

" Has Mr. Benjamin Flower, then, any other motive or principle of political action, than a laudably perſevering and determined OPPOSITION? Is it not his puritannic pride, and ſaintly pleaſure, to ſow diſſentions in Church and State, and perſuade thoſe, that they are ſlaves, and wretched, who did not know, and never would know, but they were free and happy before? Did not his fame originate by the maxim *aude aliquid vel* CARCERE *dignum?* Did not that darling offſpring of ſelf and political ſpouſe, the *Cambridge Intelligencer*, emerge from the dark kennel of party cabal? Was it not, like its parent and King Richard, born with teeth, to ſnarl at proſperous public and private virtue, whereſoever they may be found? Has it not ſince been ſuckled on the lap of ſlander, and fed, but not fattened, on murdered reputation? Is it not the notorious venal echo to all the envious, carping jacobinical ſophiſtry of every tainted, gracele's nurſling of Alma Mater, who will open his arms to, and give the ill-looking ſtarveling a ſixpence to buy it a rattle? Is not Benjamin Flower, who ſo glorioufly aims to head the mob of mad menders of the times, and who is ſuch a buſtling bawler for Britiſh liberty; is he not, very conſiſtently, the lamb-like prototype of civil, ſocial, and domeſtic liberty himſelf? As a proof of his paſtoral ſanctity, have I never ſeen Benjamin Flower, after haranguing all the members of the houſe of ink in politics, or holding forth to them as their ghoſtly father, on Saturday night; have I never ſeen him,

I ſay, on Sunday morning, at a place called St. Mary's, with malicious joy and elevated tube, drink in thoſe periods, warm with eloquence and devotion, from ſome boaſt of our Church and Univerſity, for no other purpoſe than to mangle, miſrepreſent, and burleſque piety and patriotiſm in the next Cambridge Intelligencer? When lately called to the bar of his inſulted country, did not this religious man cringingly confeſs his political ſins—on his knees deprecate the vengeance of thoſe who held the ſcourge of the law over his head, and then bid pamphlets and *Intelligencers* boaſt, that he had only been playing the hypocrite?

" In the preſent inſtance before the county of Cambridge, is there a freeholder who wiſhes for the bleſſed confuſion of a hot contested election (where it is not unuſual for people to eat and drink themſelves to death) ſo ardently as Benjamin Flower? Is there any ſo active (nay, are not his and Co.'s dark manœuvres the only agents) in conjuring up a competitor for the prize? And does not every freeholder, but thoſe, congratulate our eſtabliſhments, that this fire-BRAND of *diſſention*, is inevitably to be ſmothered in its own ſmoke?

" From the above picture, *drawn from the life*, does it appear, Gentlemen, that Benjamin Flower cares ſo much for the independence of your county, as the *fun* ſuch a ſcene of politics run mad would afford ſo benevolent a mind?—The mug of ale he might acquire extraordinary!—though chiefly, perhaps, to be perfectly charitable, the political fame he might obtain, and the additional groce of Cambridge Intelligencers, which might be blown about in the conteſt!

" As, Gentlemen, this is a picture really *from life*, the writer having no perſonal enmity to Mr. Flower;—as he has no motive for thus troubling you, but a regard to truth and political moderation, he begs you to aſk yourſelves this one queſtion:—Whether *ſuch* a character, who has ſuffered every indignity from his inſulted country due to ſuch principles and ſuch conduct, except ſtanding in the pillory, has a right to keep the key of your conſciences—to be your puny dictator—and inſtruct you how to vote for the intereſts of our civil or *religious* eſtabliſhments!!!

" But it is now high time that I expoſtulate a little with the Secretary at War. And, had I the honour of being in the counſels of the Right Hon Gentleman, nay, had I the honour of being known to him, I ſhould inſinuate my extreme commiſeration, that he appears ſo little to regard the friendſhip of Benjamin Flower. For we have every reaſon to believe, would Mr. Yorke only conſult his own intereſts and character, by noticing this great man in a friendly way, that the political giant might unknit his brows—relax a little from his high-toned patriotiſm—and ſend that fable cherub, the Cambridge Intelligencer, the Proteus offspring of ſelf and political ſpouſe, round the county, preaching, inſtead of faction in Church and State,—YORKE! CONSCIENCE! and the CONSTITUTION!

" As to *conſcience*, Mr. Secretary, it is nugatory at preſent to talk of her to Benjamin Flower and Co.; for, as we Cantabs ſay, he has long ago cut her acquaintance; or, at leaſt, ſhe cannot now *make him hear*, though at St. Mary's, with his trumpet at his ear. There is alſo the kinſwoman to conſcience, I mean *modeſty*, with whom, the readers of Benjamin and the Cambridge Intelligencer are convinced, that he never had *any* acquaintance ſince he was the ſon of his mother. On *theſe two accounts*, the following part of your addreſs will, to Mr. Flower and Co. be unintelligible jargon, and they will exclaim *incredulus odi!*

' I have

'I have always endeavoured to do my duty to my King, my Country, and Conſtituents, to the beſt of my abilities; and though I am ſenſible that, in the diſcharge of this laborious and reſponſible function, I muſt ſometimes have erred, yet I feel confident, that I have neither intentionally injured or offended any one, or wilfully neglected any buſineſs committed to my charge.' With due deference, Mr. Secretary, I ſhould propoſe the following trifling amendment:—*I can with truth affirm, that from the purest motives of consistent opposition, I have always voted in direct opposition to ministers and ministerial men, whether consistent with duty to my King, Country, and Constituents, or not; and, though, in the discharge of such a patriotic function, without a blush, I must sometimes have offered violence to conscience and modesty, yet I here publicly disclaim all acquaintance with either.' And the text for my political conduct shall still be* SEMPER EADEM! This would be extremely taking among us, and would enſure him the votes of Benjamin Flower, Spouſe, and Co.; for we the ſaid electors and electreſſes, have determined, for the ſake of being conſiſtent, to ſupport even a ward of Dr. Willis, or Punch from the puppet-ſhow. By making ſuch a recantation, Mr. Yorke would thus eſcape thoſe gallows which are erecting for Mr. Pitt as high as Haman's. Neither would his ſtatue be found the next morning a decollated marble in Benjamin's houſe of ink, with its head and palms of the hands lopped off, like unto the idol in ſcripture—ſee theſe dreadful ſentences in the inquiſitorial Intelligencer.

"I have, Gentlemen, had the patience to wade through Benjamin's harangue—was preſent at your plaudits on re-electing the new Secretary at War, where there was only *one* croaking voice of diſcontent and faction; and, on the ſtricteſt ſcrutiny then and now, can only find one pretended accuſation—*voting for the most part with the late minisry!* Now, if this be an objection, you muſt refuſe three-fourths of the Great and Good through the empire; and may at laſt return the ward of Dr. Willis or Punch from the puppet-ſhow. This argument alone, in the eyes of common ſenſe, will be a ſufficing anſwer to the mouſe-bearing mountain of my learned friend. And you know *verbum sapienti sat est.*

"The tender-conſcienced gentleman has expreſſed ſome alarms leſt I ſhould be too cloſe upon him, too *plain* and *downright* in this reply, and thus 'prejudice him in the eye of the public.' Good man! reſt aſſured, it is not in the power of this humble tribute to his merits to alter their deciſions in his favour one way or the other!

"He has requeſted alſo, that I would not fail to put my name; and to this I have but one objection, though an inſuperable one—the diſgrace conſequent on 'ſtooping' to notice his ribaldry. And ſhould a mercileſs public ſend one of their terriers of curioſity in ſearch of me, it will be to me a more dreadful chaſe than Mr. Benjamin's blood-hounds hunting the Maroons. And, for that *one reason*, if dragged by them into the face of day, I ſhall hold down my head, and bluſh, worſe than Benjamin before the Attorney General.

For the above *ſufficing reaſon*, the preſent writer will not flatter Mr. Flower's vanity by noticing any thing he may hereafter ſay; but leave this political giant in full poſſeſſion of that *unſullied* fame his undaunted proweſs and perſevering patriotiſm have acquired. For, though he confeſſes every fibre of his heart has long been vibrating to the impulſe of *honeſt* fame, yet he had rather dwell in the humble ſhades of obſcurity, than be famous in the way of Benjamin Flower and Co. He therefore retires to better and

more honourable purſuits than giving conſequence to his vanity, and ſays once for all, *vale et fruere.*

" I am, Gentlemen, your reſpectful, humble ſervant,

" *Cambridge, July 5th,* 1802." " A FREEMAN."

The following Inſcription is on a ſmall Monument in a Glaſs Caſe in the Fleece Inn, Chichester, kept by Mr. Battcock.

The monument is of ſhells and ſpar,—with little pictures of the King and Queen of France.

THIS MONUMENT
was erected to the memory of
two royal victims to democratic rage;
which
actuating the breaſts of the moſt abandoned of the human race produced a ſucceſſion of unprecedented evils;
LOUIS THE 16TH, A MOST AMIABLE PRINCE,
was inhumanly butchered by his own ſubjects;
and by his fall another bloody day of regal martyrdom was added to the month of January:
MARIE ANTOINETTE,
the Mother, Daughter, Siſter, Wife, of Emperors and Kings!
after experiencing every aggravated calamity her perſecutors could invent, or the hand of inhumanity and indelicacy inflict,
was, on the 16th day of October, one thouſand ſeven hundred and ninety-three,
doomed to an ignominious death! by thoſe
BLOOD HOUNDS! ROBBERS! MURDERERS!
called
A NATIONAL ASSEMBLY;
Wretches who gloried in the violation of every thing ſacred, and whoſe infamy is here perpetuated.
READER,
admire the juſtice of thy Creator, and tremble at the crime of murder.
The major part of thoſe very miſcreants have, condemned by each other, fallen by the ſame infernal machine to which they impiouſly ſentenced
THE LORD'S ANOINTED.
And a day of terrible retribution is yet behind
for the remainder.

SUMMARY OF POLITICS.

IN our laſt Summary, we lamented, that want of room compelled us to poſtpone our remarks on ſeveral topics of primary importance, connected with the welfare and ſecurity not merely of theſe realms, but of Europe at large. And we intended to dilate upon ſuch topics in our preſent number. But ſuch is the ſtrange and unſettled ſtate of public affairs, that political events ariſe in as rapid ſucceſſion, during the preſent peace, as, formerly, during war. Change ſucceeds to change, both in the ſentiments and conduct of ſovereigns and of nations, and the obſervations which were applicable yeſterday ceaſe to be appropriate to-day.

The

The firſt circumſtance on which it was our intention to dwell, was the monſtrous connection and alliance, between the Ruſſian emperor Alexander, and the firſt Conſul of republican France. This alliance ſeemed to us to be founded on a deviation, on the part of the Emperor, from that wiſe ſyſtem of policy, and on a dereliction of thoſe honourable and magnanimous principles, which he had adopted on his acceſſion to the Imperial throne, and by which the firſt meaſures of his reign were diſtinguiſhed. Our readers cannot have forgotten the ſpirited remonſtrance preſented at that period, by the Ruſſian ambaſſador at Paris, to Buonaparté, in which the Emperor preſcribed to the Corſican, as the indiſpenſible condition of continued amity between the two nations, the rigid fulfilment of that ſolemn promiſe which the Conſul had made to his predeceſſor, to reinſtate the exiled ſovereign of Sardinia, in his crown and kingdom. At this critical juncture, the new mode of conciliation was adopted by the Britiſh Cabinet, Lord Saint-Helen's was ſent to Peterſburg, and received no doubt, the ſame inſtructions which were given to all the Britiſh Envoys at foreign courts, to diſcourage every propoſition and every ſcheme which exhibited the ſmalleſt indication of hoſtility to the Conſular government. The reſult was, unhappily, a change in the political conduct of Alexander, who, diſpirited, on the one hand, by Great Britain, and ſolicited, on the other by France, lent a too favourable ear to the inſidious ſuggeſtions of the latter, and, abandoning a plain and obvious ſyſtem of policy, moſt congenial with his diſpoſition, and moſt conducive to the welfare and intereſts of his ſubjects, adopted a new and impracticable plan of interference and conqueſt, calculated only to involve him in endleſs broils, and unprofitable diſputes, but immediately tending to favour the unprincipled views and flagitious deſigns, of his new ally. We meant fully to expoſe the dangerous error, into which this virtuous but miſtaken Prince had unhappily fallen, and to explain its inevitable tendency and its probable effects:—but a change in his miniſtry, the advancement of that able and upright ſtateſman, COUNT DE WORONZOW, to a ſituation of eminence and importance in the Ruſſian government, and the conſequent alteration in the language and tone of the Ruſſian Envoy, at the Diet of Ratiſbon, are ſuch ſtrong indications of radical improvement in the councils and conduct of Alexander, that ſuch expoſure and ſuch explanation would be improper and ſuperfluous.

In reſpect of the Diet juſt mentioned, its deliberations are, as might be expected from its ſituation, ſlow and uncertain. Indeed; the word *deliberation* can ſcarcely be applied, with any regard to propriety, to the proceedings of the Diet. For they were convened to *ſanction*, not to *diſcuss*, a plan of *indemnities* (or rather of plunder) previouſly ſettled and arranged by two *foreign* powers, and having, for its principle and its baſis, the utter ſubverſion of the Germanic conſtitution, as it has ſubſiſted for ages. Never was an interference, in the internal concerns of an independent ſtate, ſo monſtrouſly unjuſt in itſelf, ſo completely hoſtile to every principle of the law of nations, and ſo foreign from any of thoſe exceptions which have been ſtated by the expounders of that law! While every other ſovereign in Europe, inattentive to his own intereſt, and blind to his own fate, was either directly encouraging, or, by a tame acquieſcence, giving an indirect ſanction to, this flagrant violation of juſtice, this ſcandalous breach of common honeſty, the EMPEROR OF GERMANY, alone, unſeconded

conded and unſupported, to his glory be it recorded! oppoſed a firm reſiſtance to the encroachment of that hoſtile ſpirit which added inſult to injury by aſſuming the garb and the language of *mediation!* Happily for himſelf, happily for Europe his reſiſtance has not been wholly ineffectual; the plan ſo imperiouſly inſiſted on, and ſo loudly threatened to be enforced by arms, has been withdrawn; modifications have been propoſed; and the Ruſſian and French Envoys no longer act in concert, the former diſplaying a diſpoſition to liſten to the voice of juſtice, while the latter adhere to the *principle*, though they are willing to vary the *form* and *quantum* of their unjuſt and arbitrary pretenſions. The Elector of Saxony, who, before he attained to his preſent dignity, was ſtrongly infected with revolutionary principles, and conſequently became a creature of France, and an eager advocate for deſpoiling independent potentates of their territories, in order to gratify the inordinate ambition of his ally, and, in ſome reſpects, to indemnify himſelf for the portion of his dominions of which that ally had robbed him,* has increaſed his army (doubtleſs at the inſtigation, if not at the command of Buonapartè) to 60,000 men, and has avowed his determination to take the field againſt the lawful head of the empire!—Time was when a refractory prince, ſo acting, would have been put under the ban of the empire, and puniſhed as the laws of the Germanic conſtitution direct: But *then*, indeed, no prince ſo far loſt ſight of his own honour, dignity, and duty, as to league with the inveterate enemies of his country, and to ſanction the invaſion of her rights, the violation of her independence, and the deſtruction of her conſtitution! The times, however, are woefully changed, and the preſent conduct of various petty Princes of Germany proves that no ſenſe of honour or of duty can reſtrain thoſe whom avarice ſtimulates or whom fear deludes. The ſpirit of chivalry is, indeed, gone; and, with it, all that is honourable and all that is juſt.

The King of Pruſſia is to be ranked among thoſe princes, who, by following the dictates of a ſelfiſh policy, ſeek to avert a ruin which they only render more certain, though poſſibly more remote. Urged by his hatred of the Houſe of Auſtria, and by the deſire of aggrandizing himſelf at her expence, his efforts are directed to weaken her power, and to ſtrengthen that of her enemies, not recollecting that the day muſt, ſooner or later, arrive when her power will be the only ſecurity for his exiſtence; when that gigantic monſter, who has already overrun two thirds of Europe, and impoſed his laws on the greater part of the remaining third, ever reſtleſs and inſatiate, will endeavour to complete his original plan of ſubverſion, and either to eſtabliſh a German republic, or a new empire of the Gauls. Then will he curſe the day when he weakened his means of defence, and afforded a pretext and a ſanction for that ſyſtem of ſpoliation which will be directed againſt himſelf!—But throughout the

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* We ſpeak here on the authority of one of the officers of his houſhold whom *we heard* aſcribe theſe principles to his maſter, and even labour to juſtify them; but, as our readers will eaſily believe, was unable to withſtand the arguments which the writer of this article, and his worthy friend, MALLET DU PAN, oppoſed to him.

late

late eventful conteſt, the conduct of the Pruſſian Cabinet was repugnant to every principle of prudent and ſound policy; and to that conduct may be fairly imputed all the diſaſters which checquered its progreſs, and the ſtill greater calamity which marked its cloſe.

Our readers cannot have forgotten the ſentiments which we have invariably entertained reſpecting that reſtleſs ſpirit of aggrandizement, that inordinate and inſatiate ambition, which has ever marked the conduct of the Corſican Conſul of Republican France. It was our avowed opinion, that the terms of the peace, favourable as they were to France, that all the ſacrifices which we there made, far from tending to repreſs or to ſatisfy that ſpirit and that ambition, would only operate as a ſtimulus to the one, and as a *whet* to the other. We foreſaw, that Buonaparte would be emboldened by ſuch ſacrifices to extend his encroachments and to heighten his tone. But the event has not only fulfilled our prediction, but, in point of rapidity, outſtripped our moſt gloomy apprehenſions. In the period between the ſignature of the Preliminaries and the concluſion of the Definitive Treaty, we marked, with our reprobation, his conduct, in breaking the treaty by ſeizing on the Iſland of Elba, and by extending the French frontier in Guiana to the great prejudice, loſs, and danger, of the Portugueſe; and expreſſed our conviction that this ſeizure was a mere prelude to encroachments of greater conſequence on the rights and territories of independent powers. The language which he has ſince held to the Diet of Ratiſbon, to which he has ſpoken not only *en maitre*, but *en deſpot*, fully confirmed our expectations; but all this, atrocious as it was, is nothing compared to his recent proclamation addreſſed to the free and independent people of Switzerland! This document, unequalled in the annals of diplomacy, is too curious to be omitted here.

Buonaparté, Firſt Conſul of the French Republic, Preſident of the Italian Republic, to the Eighteen Cantons of the Helvetic Republic.

"INHABITANTS OF HELVETIA, *St. Cloud, Sept.* 30.

"You have afforded, for two years, an afflicting ſpectacle. Oppoſite factions have ſucceſſively taken poſſeſſion of the ſovereign authority; they have ſignalized their temporary rule by a ſyſtem of partiality which proved their unſkilfulneſs and weakneſs. In the courſe of the year 10, your government deſired that the ſmall number of French troops in Helvetia ſhould be withdrawn. The French government willingly availed themſelves of that opportunity to honour your independence; but ſoon afterwards your different parties began to be agitated by freſh fury; the blood of the Swiſs was ſhed by the hands of Swiſs. You have been diſputing for three years, without coming to any underſtanding; if you are left longer to yourſelves, you will be killing each other for three years, without coming to a better underſtanding. Your hiſtory proves beſides, that your inteſtine wars could never be terminated but by the efficacious intervention of France. It is true that I had determined not to interfere at all in your affairs; I had conſtantly ſeen your different governments aſk advice of me, and not follow it, and ſometimes abuſe my name, according to their intereſts and their paſſions. But I neither can nor ought to remain inſenſible to the miſery of which you are victims; I recall my determination; I will be the mediator of your differences, but my mediation *ſhall be efficacious*, ſuch as befits the great people in whoſe name I ſpeak.—Five days after the notification of the preſent proclamation, the Senate ſhall aſſemble at Berne. Every Magiſtracy that ſhall have been formed at Berne ſince the capitulation

ſhall

ſhall be diſſolved, and ſhall ceaſe meeting and exercising any authority.—The Prefects ſhall repair to their poſts. All the authorities which may have been formed ſhall ceaſe meeting. Armed aſſemblages ſhall diſperſe. The 1ſt and 2d Helvetic demi-brigades ſhall compoſe the garriſon of Berne.—The troops who have been on ſervice for upwards of ſix months, ſhall alone remain in corps of troops. Finally, all individuals diſbanded from the belligerent armies, and who are now in arms, ſhall depoſit their arms at the municipality of the commune where they were born.—*The Senate ſhall ſend three deputies to Paris, each Canton may alſo ſend deputies.* All Citizens who, for the laſt three years, have been Landamman, Senators, and have ſucceſſively occupied places in the central authority, may *repair to Paris*, to make known the means of reſtoring union and tranquillity, and conciliating all parties. On my part, *I have a right* to expect that no city, no commune, no corps, will do any thing contrary to the diſpoſitions which *I make known to you.* Inhabitants of Helvetia, awake to hope!!! Your country is on the brink of a precipice; it ſhall be immediately drawn from it; all men of good intentions will ſecond this *generous* plan. But if, which I cannot believe, there be among you a great number of individuals who ſhould have ſo little virtue as not to ſacrifice their paſſions and their prejudices to the love of the country; people of Helvetia, you will indeed have degenerated from your foreſathers! There is no ſenſible man who does not ſee that the mediation which I take upon myſelf is a benefit to Helvetia, *from that Providence*, which, in the midſt of ſo many ſhocks, has always watched over the exiſtence and independence of your nation, and that this mediation is the only means of ſaving both. For indeed it is time you ſhould ſee, that if the patriotiſm and union of your anceſtors founded your Republic, the bad ſpirit of your factions, if it continue, will infallibly deſtroy it; painful would it be to think, that at a period when ſeveral new republics have ariſen, deſtiny had marked out the termination and fall of one of the moſt ancient.

(Signed) BUONAPARTE."

When we recollect that the abſolute independence of the Helvetic Republic was not only formally recognized by France, but that its formal recognition was peremptorily preſcribed by the Conſul, as an indiſpenſible article, in all the treaties, which he ſigned with foreign powers;—when we recollect alſo that his praiſes were ſounded in all his own prints for having reſolved to avoid all interference with the internal concerns of other ſtates; we ſhould be loſt in aſtoniſhment, at the deteſtable profligacy of this proclamation, did the conduct of that individual leave any room for aſtoniſhment in our minds. He here iſſues his commands to this free and independent people, in the ſame imperative tone, and with the ſame deciſion, with which he delivers his orders to his own domeſtics, or gives the word of command to his troops. Fortunately this daring conduct has given the alarm to the Britiſh miniſtry, has opened their eyes to the danger which threatened them, and has induced a reſolution on their part to act with vigour and deciſion in this important buſineſs. Fortunately, too, this profligate attack on the Swiſs has rendered nearly all parties unanimous in their reprobation, and in their call for ſpeedy and effective reſiſtance.

Some excellent reflections on the ſubject have appeared in the different daily publications, but more particularly in *The Morning Chronicle* and *The True Briton.* While we heartily congratulate our country on this *unprece-*

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united unanimity of ſentiment, while we chearfully abandon all inferior grounds of difference, forego all diſputes on ſubordinate points, and heartily co-operate with theſe writers in the laudable taſk of rouſing the ſpirit of our countrymen, we cannot but appeal to our readers for the juſtice and uniformity of our ſentiments and opinions, in oppoſition to theirs, reſpecting the principles and deſigns of the Corſican Conſul.—While, too, we, in common with all his Majeſty's good and faithful ſubjects, beſtow unqualified commendation on his miniſters for their vigorous efforts on this occaſion, we cannot but expreſs our apprehenſions that their former conduct will furniſh Buonapartè with an apt (though not unanſwerable) reply to their juſt remonſtrances. We allude to their acceptance, at his hands, of what we deſcribed in our reflections on the Preliminary Treaty, as "two poſſeſſions belonging to free and independent powers, who were not parties to the agreement." We then obſerved, that Lord Hawkeſbury, "by this very act, gave a complete ſanction to that Jacobinical principle on which the gigantic uſurpations of France have been founded; that he admitted her right not merely to preſcribe laws to her allies, but to diſpoſe of their territories at her pleaſure?—*A right, which, possibly, this nation may, ere long, be called upon to dispute*; but, with what effect, after ſuch an admiſſion, our readers will eaſily conceive."* That time is already come; and Britain is now called upon to diſpute that right; and we truſt, that the notions which we then entertained of the *effect* of their interpoſition will prove erroneous. Unqueſtionably if we once admit that France has a right to dictate laws to independent ſtates, and to order them to act as ſhe pleaſes, under pain of incurring the puniſhment of rebels, of being exterminated by the ſword, we muſt acknowledge her to be indeed the miſtreſs of the world, and her empire to be as abſolute and univerſal, as her pretenſions; and we muſt bow our necks to her yoke. But, while a Britiſh guinea remains to be ſpent, a Britiſh ſword to be wielded, or a drop of Britiſh blood to be ſhed, we truſt that reſiſtance, firm, reſolute, and determined, to ſuch pretenſions, and to ſuch conduct, will ever be found in the Britiſh Cabinet, and in the Britiſh nation.

When we have to contend with ſuch an opponent as Buonaparté, it is raſh to ſpeak with deciſion on the probable effect of our oppoſition. Wayward, ſullen, capricious, obſtinate, and imperious; he never yields without doing violence to his feelings; nor retracts without the moſt painful reſtraint on his will, which he feels to be the law of his mock republic, and which he would fain have the law of the world. To argue, therefore, on the probable determination of ſuch a man, on any point of importance, would be equally preſumptuous and abſurd. Ambition is certainly the leading feature of his mind, but 'tis a moroſe and baſtard ambition, having for its motive rather the luſt of perſonal gratification than the love of fame; and for its end the exerciſe of an abſolute uncontrouled will over all the inhabitants of the globe; in ſhort, to be the lord of a world of ſlaves! Whether ſuch a mind will treat the remonſtrances of our Miniſters with contempt, and purſue its own projects, regardleſs of the conſequences; or whether it will yield for a time till it be better able to ſtrike the deſtined blow with effect, it is not eaſy to conjecture. But it is not merely the unprincipled attempt to ſubjugate Switzerland, by force of arms, to the

* See ANTI-JACOBIN REVIEW for Oct. 1801. Vol. X. p. 221.

will

will of the French Conſul, but a ſpecific, abſolute, and unequivocal renunciation of the aſſumed right of interference in the internal concerns of independent countries, where the regulation of theſe concerns does not affect the rights, nor tend to diſturb, the tranquillity of other nations, that ought to be inſiſted upon by the Britiſh Government. 'Tis on this principle that we have always ſtrenuouſly contended for the neceſſity of demanding a formal repeal of the offenſive decrees of the French National Convention, on the 19th of Nov. and the 15th of Dec. 1792, which are, at this moment, in force in France, ready to be acted upon whenever the intereſt or caprice of her government ſhould deem it expedient. Probably, we ſhould excite extrême ſurprize in the minds of many, were we to aſſert that the *Anti-Jacobin*, Buonaparté, has really acted upon theſe decrees, and has further carried into complete effect the moſt revolutionary threats, and ambitious projects, of the moſt inveterate Jacobins of 1792, 3, and 4. Yet nothing is more ſuſceptible of demonſtration. But the general inveſtigation would lead us greatly beyond our limits, and we ſhall therefore confine our proofs for the preſent to a ſingle point, immediately applicable to that queſtion which now occupies the greateſt portion of the public attention. The language of Buonaparté and of thoſe who are ordered to proclaim his will and his pleaſure to the world, in reſpect of the Swiſs, is, that they are actuated to oppoſe that revolutionary government which the Conſul had eſtabliſhed, by their prejudices in favour of their ancient *ariſtocracy*, and this he imputes to them as a crime, deſerving of puniſhment, and calling for his interference. Now, mark what the language of the Jacobins was, in their memorable decree of the 15th of Dec. 1792, which was reprobated not only by Mr. Grey, but even by Mr. Fox himſelf.—"*She* (France) *will treat as enemies the people who, refuſing or renouncing liberty and equality, are deſirous of preſerving, recalling, or entering into an accommodation with, their prince and privileged caſts.*" The Swiſs have renounced French liberty and equality, they have recalled the ſurviving members of their ancient ariſtocracy, and have re-eſtabliſhed their ancient councils and form of government, and *therefore* Buonaparté has, in the true ſpirit of this decree, magnanimouſly reſolved to treat them as enemies. Here the text and the comment, the doctrine and its illuſtration, the theory and the practice, are all before us. They need no eloquence to convince, nor ſophiſtry to miſlead. The deduction is plain, forcible, and unavoidable. On ſome future day, we may, perhaps, extend our proofs of our general aſſertion reſpecting the anti-jacobinical principles of this new Emperor of the Gauls.

Every boſom which harbours one ſpark of genuine freedom, every mind that cheriſhes one generous ſentiment, muſt feel moſt ſenſibly for the brave Swiſs at this critical juncture, and muſt offer up moſt fervent prayers for the complete ſucceſs of their laudable efforts to recover that liberty and that conſtitution for which their anceſtors fought and bled, and under which they lived and flouriſhed. 'Tis in France alone, that land of modern liberty, that ſchool of modern philoſophy, that ſlaves and ſophiſts can be found to condemn their ſtruggle and to belie their cauſe. Here where true, unſophiſticated, freedom reigns, a manly ſympathy is felt, and a noble ardour prevails to ſecond their exertions and to offer them aſſiſtance. Were that genuine patriot, that enlightened politician, Mallet du Pan, whom Buonaparté honoured with his hatred and his perſecution, now alive, with what commanding eloquence, with what reſiſtleſs energy, would he plead the cauſe of his country; with what enlightened policy, with what prudent advice

vice would he regulate the movements and direct the efforts of his countrymen! Let all then, who, like us, admired and eſteemed him when living, now act as he would act if alive. Let us at leaſt fervently implore the favour of heaven on the cauſe of the Swiſs, and earneſtly call on the ſovereigns of Europe to reſiſt the unprovoked aggreſſion, and unprincipled interference, of France, which, if ſuffered to paſs unoppoſed, muſt ultimately lead to the ſubverſion of every throne and of every government in Europe, that is not founded on Jacobinical principles, or created by the Conſular Arbiter of the fate of empires. A ſubſcription has been propoſed, to ſupply the Swiſs with *one* of the means of defence; and we heartily wish that the propoſition may prove as ſucceſsful as it is meritorious. Our mite ſhall be cheerfully contributed, and we doubt not that moſt of our readers will be equally diſpoſed to make ſome addition to ſo laudable a fund.

Our Miniſters muſt now, we ſhould think, acknowledge their own error, and admit the juſtice of Mr. Windham's memorable remarks, on the ambition of Buonaparté, which perfectly correſpond with our own recorded ſentiments on the ſubject. When that eminent ſtateſman ridiculed the idea that Buonaparte would be ſatisfied with his vaſt acquiſitions, and "inſtead of proceeding to the conqueſt of new worlds would be willing to ſit down contented in the enjoyment of thoſe which he has already," he thus ſpoke of French ambition.

"Sir, the great objection to this hope, to ſay nothing of its baſeneſs, is its utter extravagance. On what poſſible ground do we believe this? Is it in the general nature of ambition? Is it in the nature of French ambition? Is it in the nature of French revolutionary ambition? Does it happen commonly to thoſe, whether nations or individuals, who are ſeized with the ſpirit of aggrandiſement and acquiſition, that they are inclined rather to count what they poſſeſs, than to look forward to what yet remains to be acquired? If we examine the French revolution, and trace it correctly to its cauſes, we ſhall find that the ſcheme of univerſal empire was, from the beginning, that which was looked to as the real conſummation of its labours; the object firſt in view, though laſt to be accompliſhed; the *primum mobile* that originally ſet it in motion. and has ſince guided and governed all its movements."

If any confirmation of this truth were requiſite, the conduct of France to every power in alliance with her, would ſupply it. The Conſul's aſſumption of the ſovereignty of the Italian Republic; his annexation of Piedmont to France; his ſeizure of the iſland of Elba and retention of Leghorn; his threats to the Swiſs; and his recent dictatorial communication to the Government of Holland; all tend to prove, beyond the poſſibility of a doubt, that his ambition is boundleſs and inſatiate.

Mr. Pitt, we are happy to learn, has ſo far recovered from his late dangerous illneſs as to afford a hope that he will again take a leading part in public affairs. Indeed, the peculiar nature of theſe eventful times imperiouſly requires the aid of his comprehenſive mind and pre-eminent talents; and we hope, ere long, to ſee them again employed for the advantage of this country in particular, and for the good of Europe in general. Mr. Fox, meanwhile, and thoſe members of the late oppoſition who ſtill regard him as their oracle, remain at Paris, exchanging ſmiles and acts of courteſy with the Firſt Conſul. The oſtenſible object of Mr. Fox's viſit to France, and of his continued reſidence in that country, is the examination of certain manuſcripts relating to the family of the Stuarts, which were formerly kept in the Scotch college at Paris.

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But we have good reaſon to believe, that thoſe papers are no longer in exiſtence, and that the only relics of them were in the poſſeſſion of the Abbé Gordon, who was Preſident of the College, and brought them over to England with him. If we miſtake not, they are at preſent in the care of that reſpectable antiquary, Mr. Chalmers. Admitting this to be the caſe, Mr. Fox's viſit muſt have ſome other motive; and, indeed, we have been aſſured, by a private correſpondent, that he is actually engaged in negociating with Buonaparté for a new adminiſtration in this country, of a more pacific nature than the preſent, and with which the Conſul would be better diſpoſed to preſerve the relations of peace and amity.

Our correſpondent even adds, that Mr. Erſkine has been employed to engage the heir apparent to favour this notable ſcheme. We can eaſily believe that diſappointed ambition and mortified vanity will ſtoop to any plan of elevation however deſperate and however degrading. But it is an inſult of the groſſeſt nature to the Prince of Wales to ſuppoſe for a moment that he wou'd lend an ear to ſuch counſellors; his Royal Highneſs, we know, entertains too juſt a ſenſe of his own dignity, to liſten to inſidious ſuggeſtions which originate in feelings and in principles at variance with that reſpect which is due to his exalted ſtation, and which have for their object to fetter the will of the Sovereign, and to give to a foreign power a dangerous and unconſtitutional influence in his councils.

Mr. Erſkine's reception at the Conſular Court has been deſcribed to us as highly mortifying to his vanity, and, of courſe, as moſt injurious to his feelings. For the double purpoſe of paying his court to the military deſpot, and of ſetting his own perſon off to advantage, at his firſt audience he appeared in the Prince of Wales's uniform;—but, on his name being announced to the Conſul, inſtead of thoſe *rapturous* burſts of applauſe, and thoſe high-flown compliments to which he had been accuſtomed at tavern feſtivals, and which he therefore expected to receive from Buonaparté, as the advocate of republican France, the cold remark—Monſieur Erſkine? Ah! Monſieur eſt legiſte? il s'eſt occupé beaucoup dans l'affaire du Duché de Cornwall? ſtruck his ear and petrified him with aſtoniſhment. He returned however to the charge, and hoped to ſucceed better at a ſecond audience, at which, having been hailed as a legiſte, he appeared in the habit of his profeſſion;—but here his mortification was completed, for not the ſmalleſt notice did the Conſul deign to beſtow on him! Sad reward of perſevering vanity!

TO CORRESPONDENTS.

The Continuation of Mr. Whitaker's Eſſay on the Behemoth—Sir R. Muſgrave's Letter on the Review of his Hiſtory in the Monthly Magazine—The firſt of a ſet of REVOLUTIONARY PORTRAITS, the Ex-Miniſter of Police FOUCHE—*Juvenis*, on the *perpetual motion*—*Clarendon*—and *Anti-Conſul* are intended for inſertion in our next.

ERRATUM.—In the ſecond line of the Motto to the laſt Number, part of the word *parcere* fell from the preſs before the whole of the impreſſion was printed.